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The Problem of Leisure

If rightly used, leisure is a boon and a blessing that will enrich life and contribute to a fuller development of human personality; improperly used it will prove a destructive force working for physical degeneration and moral deterioration. In our present economic dispensation leisure is of more importance than ever since it affords the only outlet for that emotional gratification and uplifting which is so essential to human happiness and harmonious development. Our overindustrialized civilization has destroyed the continuity of life and divided man into two practically unrelated parts: the man that works and the man that lives. The mechanical labor to which a vast proportion of humanity is condemned in our days of machine production runs on such a low level that it can hardly be called life. It offers no appeal to the imagination, offers little, if any, occasion for the exercise of distinctly human faculties and hence gives the worker no opportunity to function truly as a human personality. It belongs to the category of mere mechanical manipulation lacking both intellectual and emotional stimulation. Whilst engaged in this type of occupation man himself is almost reduced to a lifeless machine as his superior faculties are so little called into play. He begins to live and to feel himself as man only after his work has been done.

That perhaps is the ugliest feature of our industrial order. It will be the great task of civilization to transfigure the work of the world from a burden that crushes into a culture that ennobles mankind. Meanwhile we are far from this desirable goal. When industrial work has again been raised to the plane of real human activity and reinvested with genuinely artistic and aesthetic qualities, the problem of leisure will become less acute, for in that case work itself will be a dynamic factor in the production of human wellbeing and the creation of culture. The sharp lines of cleavage between work and leisure will disappear and the continuity of life will be reestablished. In the liberal pursuits the professional activities flow almost imperceptibly into the leisure activities; the latter are often but a continuation of the former. The same was in a large measure true of the life of the craftsman of the Middle Ages. After all he did

find an opportunity for true human living in his occupational activity. The contrast between work and leisure was less accentuated than it is in our days.

But at the present the awkward division exists, and it is this fact which renders the problem of leisure of such overshadowing importance. Since in his work man does not live he wants to live at least in his leisure. Not only that but he wants to make up for what he misses. Accordingly he longs for an intensified life during the moments of leisure that are granted to him. We find in this circumstance the explanation of the mad rush for amusement and the insatiable craving for pleasure so prevalent in our age and so characteristic of our generation. By the vast majority of the working population leisure is regarded as synonymous with opportunity for purely recreational activity and amusement. It is an escape from the dullness and drudgery of work. Few indeed think of using it for any higher purpose. Thus a recent survey of the situation discloses the distressing fact that on the whole people want to return to the commercial amusements from which they have been debarred by the economic depression.¹⁾

It is plain that if this mentality continues the increased leisure coming in the wake of the shortened work week will mean little in the way of cultural advancement and personal improvement for the multitudes. As a matter of fact, under these circumstances the augmented leisure would constitute an actual menace to the persons immediately concerned and society. In view of this we are not surprised that some students of social trends are looking on the immediate future with alarm and serious misgivings. One has expressed his fears in a book entitled, *The Threat of Leisure*.²⁾ Unless, therefore, the attitude of the multitude towards leisure undergoes a radical change no cultural gain can be expected from the reduction of working hours.

To forestall such an untoward development of affairs it will be imperatively necessary to educate the masses for the proper use of the new increased leisure. It certainly would be

1) Cfr. *The Leisure Hours of 5,000 People. Report of a Study of Leisure Time Activities and Desires.* New York. National Recreation Association.

2) Cutten, G. B., New Haven.

deplorable if the new opportunities for enrichment of life and higher culture were wasted. It would be an infinite pity if the abundant time redeemed from drudgery would be frittered away in utter futility. If only the purveyors of commercialized amusement benefit by the extended free time of the masses the loss to real culture and society will be incalculable. Degradation and moral corruption would be the inevitable outcome; for even the most exacting labor debases man less than the unrestrained pursuit of amusement. Leisure, to be profitable and advantageous to man, must neither degenerate into mere idleness nor the mere seeking of pleasure. If it is to be truly beneficial, elevating and humanizing, it must have a significant content and express itself in valuable forms of human activity.

The new leisure accordingly is a challenge to the individual and to society. The exceptional individual may be able unaided to turn his newly acquired freedom to good use and to avoid the dangers associated with it. This however cannot be said of the average worker. Increased leisure time places him before problems which he cannot solve to his advantage if left to himself. The new leisure therefore is largely the concern of society. It is society's task and duty to provide means for the proper utilization of this leisure and to furnish channels into which the released energy may be turned. Society is profoundly interested in the matter, because the abuse of leisure has drastic social repercussions. For rightly says Miss Ida Craven: "The tone of any society is largely determined by the quality of its leisure, whether that leisure be restricted to a few or spread widely.³⁾ The more widely the leisure is spread the more marked will be its effect on the moral and cultural life of the community. If society fails to provide constructive channels for the employment of the leisure of the masses the first result will be an increase of criminality. This has already been the experience of some communities, as Mr. Weaver W. Pangburn writes: "In those communities which were least ready, the sudden shortening of work time has created moral problems. In one textile city the misdemeanors brought to trial in minor courts promptly tripled when work time was shortened."⁴⁾ Here then is a problem which greatly affects the welfare of society and to which society as a consequence must turn its attention. Without exaggeration it may be said: "The use of this gift of marginal time, by individual and nation, veritably involves human destiny."⁵⁾

The use of leisure is an art. It presupposes a right sense of values and a will disciplined to

select that which possesses the greater cultural and moral worth. It involves intellectual as well as character training. The right use of leisure may be said to constitute the acid test of character and to be one of the finest achievements to which man may attain. If this is so, it stands to reason that training for the right employment of leisure time is a difficult task which requires considerable vision. Dr. John H. Finley well states the case when he writes: "And it will be a far more difficult task of civilization to teach men to use leisure rightly than to instruct them how to labor efficiently." And Elihu Root, the great American statesman, is quoted as having said: "There is no problem before the world today more important than the training for the right use of leisure."

It would be foolish to claim that our so-called leisure classes have solved the problem for themselves and learned the art of the right use of leisure. How often has the abundance of leisure proved the very undoing of these classes. From these circles we can learn how much harm leisure can do. The term leisure class carries with it an accent of opprobrium and a stigma of disapprobation, since it suggests idleness, futile pursuit of pleasure and laxity of morals. If this condition, instead of remaining confined to a limited class, should now by the spreading of leisure be extended over the whole surface of society the results would be disastrous and we would soon witness a state of moral corruption as it characterized the days of the decline of the Roman Empire, when the wealth concentrated in the Metropolis on the Tiber brought leisure and idleness to all classes of the Roman population. Now if those who for generations have been accustomed to leisure make of it such fatal and destructive use, what will those, to whom it comes as something new, do with it unless they have been trained to a proper and beneficent use? Unless duly prepared for it, it will be a snare and a delusion and instead of being a blessing become a curse.

The great gift has come to the multitudes with a somewhat disconcerting suddenness which renders adjustment to the new situation difficult. Society was not prepared for such rapid economic changes which cut so deeply into our social life and brought to practically all sections of the community a freedom from occupational labor so far only vouchsafed to a select and privileged few. But the problem is with us and must be faced. It is a problem of education, and by the same token a problem for the educational agencies of society—the home, the school, the neighborhood and the Church. No one begrudges the toiling masses this new gift of leisure, but all are anxious that it may serve their best interests and contribute to the moral and cultural progress of mankind.

C. BRUEHL

³⁾ Encyclopedia of the Social Sciences, New York.

⁴⁾ The New Leisure. *The Catholic Charities Review*, March, 1934.

⁵⁾ The New Leisure Challenges the Schools. Edited by Eugene T. Lies, New York.

The True Nature of Social Economy and of the Social Economic Question

To Catholics, enjoying the singular privilege of possessing sane Philosophy and Divine Revelation, a clear and simple norm is given according to which they can adequately judge the normal or abnormal, the good or evil condition of any entity or organism, physical or moral; this norm is the very nature of the entity or organism, as it was created or established by the Author of all things.

Taking this principle as a basis, we propose to ask and answer the following questions regarding Social Economy:

- 1) What is its true conception, or its natural-scientific definition?
- 2) What are its constituent elements?
- 3) How should these single elements, each in its own way, contribute to the object and aim of Social Economy, be it by normally pursuing this end, or by normally reestablishing it?

I. The Scientific-Natural Definition of Social Economy

Man, living in society, engages in many diverse activities; it is the office of Christian Sociology to investigate these activities scientifically, in order that their final object may be brought into harmony with the universal order intended to govern this world.

Thus man performs material, intellectual, moral, religious, social, natural and supernatural acts; each of these may be the object of a special science pertaining to man, composed of body and soul; all these acts must be coordinated, and subordinated to the hierarchical order, which the Author of nature has established; for although abstractly diverse, these various acts of man can not be separated from each other in the actual order of things.

In accordance with this declaration, we intend to treat here only of man's material-economic operations, or of the nature of Social Economy.

* * *

To perform an economic function is equivalent to satisfying a certain legitimate material desire, according to the norm of a twofold instinct; namely that of self-preservation of the individual and that of the propagation of the species. Nature has implanted these instincts in all creatures and also in man.

Although, in the order of nature, with respect to the exercise of human faculties, the material faculties occupy the lowest plane—lest the higher intellectual, moral, social, and religious faculties be prejudiced,—nevertheless there are various very grave duties of a material, economic nature man must perform.

It pertains therefore to sane and Christian-

Catholic Economic Sociology to establish or re-establish all these offices in harmony and right order.

Having thus set forth the entire scope of Social Economy, we shall now proceed to define and explain this science briefly and synthetically, and to apply it exactly, according to its final aim and object.

According to the old philosophical adage, "The thing understood corresponds to the manner of the one who thinks," it is well to note here, that not all Sociologists and Economists agree on the definition of Social Economy; neither are all in harmony with respect to its explanation or final application. In all these matters each has his own preconceived ideas and many prejudices, philosophical as well as merely scientific.

We are interested here only in the true and correct philosophical Christian conception of Social Economy; only passing mention will be made of other concepts of this science, in as far as they will serve to illustrate our synthesis.

* * *

Science is the knowledge of a thing, gained through its causes. The scientific-natural definition of any thing will therefore be its enunciation through one or the other of the four natural causes, by which it is constituted. Thus, with respect to Economic Sociology or Social Economy, with which we are now concerned, we may, at least in part, define it naturally and scientifically from its successive causes or objects:

As to its material object, it is the "science of riches or material economical goods";

as to its formal object, "the science of economic operations";

as to its efficient object, "the science of economic agents";

as to its final object, "the science of acquiring suitable, right and true material goods by man situated in society".

These various definitions, although correct in themselves, are nevertheless not entirely clear, owing to their brevity and incompleteness; furthermore they are somewhat obscure and indistinct to those who are not sufficiently versed in social-economic sciences.

We prefer, therefore, to submit a more explicit definition of this science, at once including all four scientific-natural causes or objects, and offer the following definition of Social Economy or Economic Sociology:

"Economic Sociology is the science of laws and general conditions, by which the various operations of economic agents are governed or should be governed, in regard to riches and material goods, in the order of their suitable, right and true acquisition by man living in society."

Briefly, it is the philosophical science of the moral-social-economic acts of man.

We prefer the first, lengthier definition, because of the greater convenience it offers in explaining the various elements, and in determining the different offices each element should perform, in order to attain the proper end of Social Economy, positively as well as negatively.

II. The Constituent Elements of the Science of Social Economy

In order to proceed logically in explaining the constituent elements of Social Economy, it will suffice to subject each to a brief analysis, in accordance with the fourfold causal-natural aspect; in this way the various rights and duties will be set forth in a nutshell, all of which will later on be vindicated by the same elements.

A. The Material Cause of Social Economy

The "Material Cause" of Social Economy, the object around which all economic-social operations center, is constituted by riches or wealth.

In the term "riches" or wealth we include every material thing or good, capable of fulfilling any truly human desire, be it necessary, useful or pleasant.

The concepts of "value" and "price" are intimately connected with that of riches.

"Value" is the quality of exchangeability peculiar to riches, by which their owner can with their aid acquire some other material good more desirable to him.

"Price" is the concrete expression of value, in terms of money.

These ideas, which we mention here only in a general way, are fundamental; they are the true foundation upon which the entire structure of social-economic operations is erected.

B. The Formal Cause of Social Economy

The "Formal Cause", or the object by which material goods are handled specifically as objects of value, consists in the four following operations: Production, Circulation, Distribution and Consumption of Goods.

1) "Production" is the transformation effected in some material goods, in order that they may satisfy some human need or desire.

2) "Circulation" concerns the means of transferring produced goods.

3) "Distribution" embraces the division of produced and circulated goods: in general among the members of society, and more in particular among the various economic agents or factors.

4) "Consumption" is the application of the produced, circulated and distributed goods to public and private use.

These four formal operations essentially distinguish Social Economy from all other sociological sciences; and, if rightly weighed and valued, they constitute the true subject matter of Social Economy; they are the correct norm, according to which all difficulties and questions of Social Economy should be judged and solved.

C. The Efficient Cause of Social Economy

The "Efficient Cause", or the principle which, by applying the formal to the material cause, seeks to attain the end of Social Economy, consists in the four so-called economic agents or factors: Labor, Nature, Capital, and Direction and Enterprise.

Although they are unequal, yet true and intrinsic efficiency is to be attributed to each and all of these economic agents, notwithstanding the objections of those who, overstating or understating their views, think otherwise.

1) "Labor" is every human endeavor, be it intellectual and moral, or material and physical, engaged in by man, which translates the various social-economic operations into reality. This is especially true of Production, foremost and fundamental of all these operations.

The principal agent, Labor, should be rightly and justly estimated, according to the laws by which it ought to be governed (e. g. the laws of security and assurance), and according to the compensation by which it should be rewarded (e.g. salary or wages, and all the other means by which man can be provided with income, as by saving and insurance).

2) "Nature" implies all the physical elements, both inorganic and organic, granted by God to man for use and possession, for man's economic operations.

Nature is the first agent. It is subject to economic as well as social and moral laws; therefore it must be neither overestimated nor underestimated. If we avoid these mistakes we avoid also the twofold extreme of Optimism and Pessimism. The extreme of Optimism is that undefined "progress", so clamorously proclaimed by Liberalists and Socialists; while the pessimistic extreme is that calamity of universal consumption, so dolefully developed by Malthus.

3) By "Capital" we understand the riches reserved and accumulated by the thrifty union of Labor and Nature, and by which all economic operations are carried on more extensively and intensively.

Although it is most powerful, Capital nevertheless ever remains only an instrumental agent. Hence, be it fixed or circulating, its value must never be exaggerated either through Capitalism or Machinism.

4) "Direction and Enterprise" primarily concerns labor (especially intellectual labor), and arises from the necessity of the cooperation of the three preceding agents, all of whose elements and activities it coordinates and subordinates to the purpose of Social Economy.

The importance of the last and more modern agent is so great, that the entire social-economic life of today centers around one or the other form of Direction and Enterprise: be it paternalistically-capitalistic, or cooperative, or jointly semi-capitalistic and semi-cooperative, with correlative juridical participation in shares and

benefits as well as partial ownership of the means of production.

D. The Final Cause of Social Economy

The "Final Cause", the principle to which all other causes are referred, is the acquisition of suitable, true and right material goods, by man living in Society.

The three words: "suitable, true and right" disclose the quantity, quality and order that are to be observed in economics; once we clearly understand the end to be acquired, all the other parts of any science are adequately illustrated and specified.

We must therefore give serious consideration to the following lengthier definition of the purpose of Social Economy; from it we can further understand how all the causes or constituent elements must rightly concur to establish or restore Social Economy.

The object of all Social Economy may be adequately summed up as being "the congruent material good, or welfare, or the sufficient, true and right material prosperity, that is to be acquired by man in society, so that he can efficaciously attain to his proximate end on earth and his ultimate end in Heaven, through the evolution of all his faculties, especially the intellectual and moral, both in the natural and the supernatural order."

III. Concourse of All the Constituent Elements in Attaining the End of Social Economy

The entire reason for the existence of any being, physical or moral, depends on its final cause. The end rightly viewed and correctly carried out, foreshadows and finally brings forth the perfection that God, the Author of Nature, has foreordained and preestablished.

The end, first in conception and last in execution, logically determines the inception of all things and ontologically their completion. This principle, natural and supernatural, is clearly patent to every rightly thinking man. By this we see clearly that, from a comprehensive analysis of the final cause of Social Economy, we can legitimately infer all the duties and offices to be fulfilled or performed by the other causes.

In this comprehension of the final cause of Social Economy we find three special and successive characteristics, which are very specific in the constitution of this science:

- 1) the acquisition of suitable material goods;
- 2) the acquisition of suitable, right and true material goods;
- 3) the acquisition of suitable, right and true material goods by man placed in society.

A. Acquisition of Suitable Material Goods

Man is essentially so composed of a material and a spiritual element that in this substantial union the spiritual element, in both the natural and the supernatural order, necessarily always

has a certain physical-material antecedent or preliminary.

St. Thomas says very aptly, that man needs a certain sufficient amount of material goods, not only to be able to realize his two-fold physical right and duty (namely that of self-preservation and that of the propagation of the species), but also to arrive at his full development and perfection in intellectual, moral and religious matters.¹⁾

This natural need seems to be well confirmed by the teachings of Sacred Scripture and of Holy Mother Church.

In the beginning of the world, God enjoined the following command upon our first parents and their descendants: "Increase and multiply, and fill the earth and subdue it."²⁾

These words imply that the natural-economic end of man, both as an individual and as a social being, is adequately indicated.

"Increase"—perfect your existence, exercise your faculties and develop them to their highest possible perfection.

"Multiply"—transmit to other beings, like unto yourselves, the perfections already acquired or yet to be acquired.

In order that this two-fold natural obligation may be fulfilled, God joined to it an economic connatural means by saying: "fill the earth and subdue it," that is, of all the material goods spread throughout the world, appropriate to yourselves, for the present and the future, directly, or indirectly by labor, all those things that might serve for the preservation and propagation of yourselves and your offspring.

Pope Leo XIII, in his Encyclical "Rerum novarum", uses almost the same words in explaining the text quoted under its economic aspect.

After he has proved that the right of ownership of material goods, both in regard to their use and their possession, is natural to man as a rational being, governing himself and providing for his future, Leo concludes the argument against all who favor common ownership and unjust distribution by saying: "Moreover, the earth, though divided among private owners, ceases not thereby to minister to the needs of all; for there is no one who does not live on what the land brings forth. Those who do not possess the soil, contribute their labor; so that it may be truly said that all human subsistence is derived either from labor on one's land or from some laborious industry which is paid either in the produce of the land itself or in that which is exchanged for what the land brings forth."³⁾

FR. GRATIAN DE SCHEPPER, O.M.Cap.

Rome⁴⁾

(To be Concluded)

¹⁾ S. Thomas, De regimine Principum, I., Cap. XV.

²⁾ Genesis, I., 28. ³⁾ Rer. nov. Paul. Pr. Ed. The Four Great Encyclicals. P. 5.

⁴⁾ Fr. Gratian de Schepper, O.M.Cap., professor of

More Machines and More Unemployment

II.

To violently destroy or eliminate machinery entirely, or to deny patent-rights to inventors is impracticable, at least here in the United States. Man's essential superiority over the brute is to be found to a marked degree in the inventive genius. To discourage the use and development of this faculty would be an affront to human nature. Let man use his innate powers, but not to the detriment of the common weal. Let him preserve an open mind, willing hand, and grateful heart for all the gifts of God: "Every best gift comes from above."

Then, too, "necessity is the mother of invention." This necessity may sometimes be imaginary, but whether real or illusive it remains an incentive to invent. Mechanical inventions brought about an industrial revolution in England, and soon made that little island the centre of the world's commerce.

Upon gaining independence, our forefathers believed all kinds of mechanical devices should be used to develop this country's natural resources. A seeming necessity—the lack of sufficient man-power—soon became the prolific mother of invention. Then came the speed-up system. There followed slump and boom, good years and bad years, periodic panics, till the bubble of over-production and false prosperity burst in October 1929. Will we profit by the experience we have had?

Profits and vendibility should not be the only ideal of industrialists. All classes of producers as well as all means of production are to be judged according to the standard of serviceability. Any permanent menace to the common good ought to be abolished, and those who are chosen to make our laws are the ones to see that this is done. Sane and just laws must be speedily enacted to restore and maintain the balance between available manual labor and the mechanical work to be done. Neither brick-bats, nor bombs, nor mobs, nor armies will ever be able to restore order so long as the cause remains chronic and malignant.

One way out of the economic crisis is offered by the machine-tax plan. It is claimed that a just tax on machines would eventually effect a more equitable distribution of the fruits of mechanical inventions. Mr. Charles N. Edge, for example, believes this plan would eventually transfer taxes from men and land to machinery: "This tax, being a varying one, would, he thinks, act as a balance giving men the priority,

Sociology, Rome, member of the faculties of several important institutions, is the author of *Conspectus generalis oeconomiae socialis*, the first Latin textbook on the subject. The work is now in its second, enlarged, edition.—The present article, a synopsis of the groundwork of the textbook, should be welcome to students of Sociology and members of Study Clubs.—Ed.

acting to shift employment to men when unemployment becomes rife. He believes the chief difficulty lies in the fact that machines are permitted, without control, to fill present demands, nay, to go farther and fill future demands and destroy future consumption, and he pleads for a definite attempt to make the machine serve man rather than rule him."⁷)

Progress in science and mechanical genius are not to be blamed for the sad predicament of the economic world. When God enables man to invent a machine He wishes that it ease man's burdens. Machines are certainly not meant to reduce large numbers to starvation in order that, by their means, a few may become enormously rich.

When human greed takes advantage of God's benevolence in revealing new truths and powers, then it must be curbed by just and adequate legislation. The equilibrium between speed-up methods and the opportunity for all to earn a livelihood and live in frugal comfort must be maintained or reestablished.

Since it is quite evident that a chief cause of unemployment in this part of the world is due to mechanical methods of production, why not demand a graded tax on machinery proportionate to its actual displacement capacity? Such tax should be effective only while the machine or power-equipment is in actual use. And its sole purpose ought to be to lessen unemployment.

To legislate shorter hours and minimum wages is apt to increase machine- and power-production unless provision is made for proper adjustment to the new order.

Public utilities that do not compete with labor might well be exempt from a machine tax. A graded tax, beginning with large machinery, would tend to decentralize industry. It would control combinations from throttling the life out of competition. Centralized industry begets centralized banking and interlocking directorates, and these often spell ruin for the small manufacturer or business. And what is worse still, centralized industry puts a premium on the further displacement of workingmen by machines.

Moreover, when Divine Providence blesses a certain land or people with superfluity there is no good reason for destroying the gift. No parent would permit his child to wantonly destroy food or clothing. There are untold millions who would be deeply grateful for the superabundance that some condemn to destruction. A true economy of abundance, no less than the law of God, gives the poor and hungry, in times of need, the right to that which is superfluous to the rich. An economy of abundance and artificial scarcity that requires the wanton destruction of God's benefits ought to be abandoned! We cannot have social peace and contentment

⁷) The Living Wage.

in the face of flagrant destruction of life's necessities.

To most men, reconstruction of the social order seems to be the most imperative need of the hour. Now, any kind of construction implies cooperative and sustained effort; and "reconstruction" implies the use of at least some material that has been used before. Hence, that which has proved effectual in bringing about and maintaining a closer union among the component elements of the social fabric in the past should now receive favorable consideration. Simply because something appears to be new should not make it preferable to everything else of the kind.

In the ages of Faith there existed a far greater mutual confidence and a deeper sense of Christian justice between employer and employee than we find at present. The prime factors of the social order functioned in a manner that safeguarded and promoted the common good. The guild system of the Middle Ages appears to have assured a high degree of social peace and stability for all classes of society. Introduced and fostered under the guidance of men imbued with the Christian spirit, the various guilds were able for a long period to secure material success for all who deserved it. Why not then study the foundational principles of that social system, and model our reconstruction of the social order after them?

We find the basic principles of society set forth in the Encyclicals of Leo XIII and Pius XI. They have proved successful in the past, why not incorporate them, as far as possible, in our reconstruction-work?

The component units of human society have individual rights and duties which ought to be clearly defined and safeguarded by sane and just legislation.

A social duty that requires special emphasis at present is that of defending and maintaining the common good. Every lawful group or community has rights, and these may not be violated with impunity. Transgressors of just laws, no matter whether they be few or many, rich or poor, whether open or closed corporations, ought to be punished in a way that will prevent them from repeating the same wrongs. Efficacious means to procure this end are within the power of the State, and the State that does not use them fails in its duty towards God and man.

In regard to the framing of laws Pope Pius XI teaches: "The aim of social legislation must be the reestablishment of occupational groups." These organized groups, adds Monsignor John A. Ryan, should be "empowered by law to fix wages, interest, dividends, and prices, to determine working conditions, to adjust industrial disputes, and to carry on whatever economic planning was thought feasible. All the groups in the several branches of an industry could be

federated into a national council for the whole industry. There might also be a federation of all the national concerns into a supreme federation for all the industries of the nation.

"Of course, the occupational groups would not be entirely independent of control by the government. No economic group, whether of capitalists, laborers, or both in combination, can be trusted with unlimited power to fix its own profits and remuneration. While allowing to the occupational groups the largest measure of reasonable freedom in the management of their own affairs, 'the State,' says Pius XI, 'should perform the tasks which belong to it and which it alone can effectively accomplish, namely, those of directing, watching, stimulating and restraining, as circumstances suggest or necessity demands.'

"The occupational group system would not only mean industrial self-government, but it could easily bring about a full measure of industrial democracy.

"In another part of the Encyclical, the Pope recommends that the wage earners be enabled to have some share in the ownership or the management or the profits of industry. Sooner or later, this change must come and the sooner the better.

"The industrial system proposed by the Pope would occupy a middle ground between Capitalism and Communism, between Individualism and Socialism. It would provide all that freedom and opportunity which every individual needs in order to develop his personality; and it would avoid that concentration of power which would defeat itself, and which free men would not long tolerate."

It is reported by the Press that the social reconstruction aimed at in Italy is to be effected by a syndicate of employers on the one hand and of employees on the other. These syndicates are to be under State control and national in scope. The qualifications for membership are ability, competence, and a good moral character. When irregularities occur, the governing body of the respective syndicate can be dissolved, and its powers transferred to the president, or a specially appointed commission. The local councils of employers, as well as of employees are subject to provincial syndicates, and these, in turn, to a National Council of Federations, whose official chairman is the Prime Minister.

Prime Minister Engelbert Dollfuss, of Austria,⁸⁾ maintained "that the present govern-

⁸⁾ The present article was written before the tragic death of Chancellor Dollfuss, who was shot down by brutal assassins on July 25th, ult. The courageous little champion died a martyr to the noble cause to which he had consecrated his all—the Christian State. Dollfuss summed up the Nazi Platform, or National Socialism, in a few words: "The essence of National Socialism is their lack of religious faith. Faith, strong faith, is above all things a manly virtue. These people lack the power faith grants. For this reason there

ment has unanimously decided to proceed to the reorganization of the state and to set up the economic life of that country in a Christian spirit. He is taking as the foundation for Austrian constitutional life the forms and bases which are so splendidly declared in the encyclical 'Quadragesimo anno'. This makes Austria the first country to actually answer the appeal of that admirable encyclical."

Whether our Administration is modeling its policy on the guild-system or not is hard to say. If so, the work inaugurated is still in its infancy. Our codes are organizing employers and large corporations. So far, so good! But there can be little hope of a complete reconstruction of the social order without an equally strong organization of employees. The Bishops of the United States have recently reaffirmed this right of workmen to organize. Their statement declares in part:

"The worker can exercise his Godgiven faculty of freedom, and properly order his life in preparation for eternity, only through a system which permits him freely to choose his representatives in industry.

"From a practical standpoint, the worker's free choice of representatives must be safeguarded in order to secure for him equality of contractual power in the wage contract. Undue interference with this choice is an unfair labor practice, unjust alike to worker and the public."

Both labor and capital have become powerful factors in modern life. They each have rights that ought to be clearly defined and protected by just laws. And since every right involves a corresponding duty, their corporate and social duties ought to be made equally clear, and then enforced by lawful authority. But above all, mutual good will is absolutely essential to the reconstruction of the social order.

The radio, airplane, and cinema have brought the inhabitants of this little globe into close relations. May these new associations become tolerable and amicable. There is no longer any room for narrow racialism, and very little room left for braggadocio nationalism.

Is it not most opportune to advocate a broadening of our social views and sympathies? Why not aim at developing a sane and sound internationalism? Are we not children of one and the same family? We surely have a common Father, Whose love for us is constant and infinite. Let us, then, endeavor to get rid of everything petty, unjust and un-Christian! The reconstruction work cannot fail so long as we labor in a united spirit.

FREDERICK A. HOUCK

Toledo, O.

operates in them, instead of a healthy faith in God, an idolatrous fanaticism, a somber mysticism and chauvinism. It is not by such means they will be able to find the way back to the true destiny and happiness of nations."

Vicious Practice, Once Condemned, Now Rampant

The forestaller was, according to medieval economic doctrine, considered dangerous to the common good, and dealt with accordingly. The market-ordinances of the communes invariably prohibited forestalling and even denied traders, merchants, or artisans the privilege of going out onto the highways to meet the producers on their way to the market-place. Trading was to be carried on solely in the public market, under the watchful eye of public authority and under conditions granting equality of opportunity to producers and consumers alike.

Economic Liberalism destroyed this system of marketing and created a situation far more advantageous to men of capital than was the one former generations had developed with the intention of holding in leash greed and usury. As markets expanded to international proportions, clever men, possessed of capital and having access to sources of information not available to everybody, were granted opportunities to forestall which they were not slow to accept. Forestalling has been, in fact, one of the principal sources of wealth, wrung from producers and consumers by unscrupulous schemers, large and small, since the advent of Liberalism. Social legislation has, so far, done little or nothing to suppress this offshoot of laissez faire.

According to information from Ottawa, published in the Regina press, speculators were, in August, buying up hay in Manitoba and Alberta, "with the expectation that there will be a general scramble [for this product] and prices will soar." In such fashion are forestallers attempting to reap benefits unto themselves from what the *Prairie Messenger* of Muenster, Sask., calls "the distressing feed shortage in our Province." Our ethics and laws being what they are, the *Messenger's* editor can merely hope for intervention by the Dominion Government. It were a pity, he writes, should monied men be permitted to buy up the little hay that is available, to hold it until circumstances shall grant them the opportunity to ask their own price.

Probably, both the Canadian and our own Government sought to prevent the contemplated crime against social justice and social charity. Emergency action of this nature would not, however, alter the accepted theory of profiteering which considers forestalling unobjectionable. Although it is, in truth, one of the worst concomitants of what has been described as "free competition working by demand and supply," with money in the advantageous position of influencing market conditions and dictating its own terms. Not a few of the colossal fortunes accumulated during the past fifty years in our country owe their existence primarily to forestalling—of such natural resources, for instance, as iron, coal, copper, aluminum, borax,

timber—and ultimately to the usurious exploitation of not a few producers and the mass of consumers, all so helpless as the fly in the web of a spider to withstand the concentrated power of wealth.

F. P. K.

Warder's Review

Liberalism Waiting for the World Revolution?

Liberals and Progressives continually declare the complete innocence of their political and economic policies which, they contend, should be called sky-blue or green, but by no means Moscow red. Louis Fischer, evidently persona grata with Soviet authorities—he is permitted to reside in Russia and writes from there for the *N. Y. Nation*—believes Liberals at least to be as much interested in the great hope of Bolshevism, the world revolution, as are the recognized Reds.

Engaged in a controversy over the policies of the Trotzkyites who, it is claimed, would prefer to see the world set afire first, while Stalin's program is intended to assure complete success for Collectivism in the U. S. S. R., Mr. Fischer confesses in this connection:

"The world revolution on which they (the Trotzkyites) base their hopes is rather slow in making its appearance. *Liberals and foreign Communists can afford to wait for it* (italics ours). But the statesmen in Moscow had to formulate a policy. The result has not always been such as to satisfy the delicate (?) sensibilities of outside observers like myself and Mr. Cohen (a Trotzkyite) who would love to see a 100 percent observance of revolutionary mores. But this is a realistic world and it makes ugly demands on politicians."¹

Hence Stalin, while concentrating on the consummation of Collectivism in Russia—what a price the people are paying for it!—plays with the "boys", the hardly less unscrupulous representatives of "capitalist" governments, who have welcomed Moscow's representative even to Geneva over the protest of Switzerland, voiced by Mr. Motta, a Catholic. In the meanwhile, "Liberals and foreign Communists" are waiting for the world revolution, Fischer tells us. But that is hardly all they are doing; there is much proof of their being engaged in propaganda and gently pushing men and measures over towards the left in preparation for what appears to them to be the inevitable.

A New Cotton Kingdom

Opposition to self-sufficiency (economic autarchy) voiced by us is based in part on the fear of the unfortunate results this policy must inevitably exercise on a number of agricultural staples hitherto exported from our country in great quantities.

Cotton is one of them. We have long been aware that efforts were being made in a num-

ber of countries, and in various parts of the globe, to introduce or extend the cultivation of this important product of agriculture. Brazil, it is now conceded, has succeeded in expanding the production of cotton to an extent not anticipated by those who seem to believe our cotton monopoly unassailable.

According to the *Business Week*,

"Paris and Berlin recently buzzed with rumors that important raw cotton orders from Europe had been placed in Brazil and that a new importance attached to Latin-American cotton production."

Although Brazil's cotton crop, expanded from 397,000 bales in 1931 to an expected crop of 1,140,000 bales in the present year, is still a more or less negligible factor in the world's cotton markets, nevertheless a new Cotton Kingdom has been founded. Should present conditions continue, it may become a serious rival of our cotton-growing South. As long ago as 1923, Britain's International Cotton Commission, after studying Brazil's cotton situation, reported that it is "the logical place to which the cotton mills of Europe may turn for increasing supplies of cotton."

If American cotton growers are not to suffer, trade agreements must be reached with countries whose mills consume raw cotton. The harm already accomplished by a vain-glorious policy of self-sufficiency cannot be overcome in any other way under present conditions. This accounts for the statement in *Business Week*: "World trade is shifting to an even greater barter basis than existed a year ago."

Public Lotteries

A few months ago the *Southern Cross*, of Capetown, So. Africa, criticized the opposition expressed by a non-Catholic paper to the introduction of a public lottery. We referred to this opinion and our own attitude on the same subject—we are opposed to public lotteries—when addressing the delegates at East Mauch Chunk, Pennsylvania, in proof of our contention that Catholics may differ on certain subjects, according to the rule; *in dubiis libertas*.

We are glad to quote from *America*, what seem to us pertinent arguments against the inauguration of an institution regarding which there has existed a marked difference of opinion for so long. To the contention: "that a public lottery will contribute to the gambling spirit seems undeniable," the editorial referred to adds:

"The evil of gambling is not in the individual transaction; it is in the extreme ease with which the transactions multiply; extend themselves to every phase of human activity; take hold of every aspect of a human life, and fructify in innumerable superstitions and immoralities. And in the public lottery, it is the poor, not the wealthy, who waste their earnings."

All this is true; but *America* offers a more basic objection to the city lottery idea in the following paragraph:

¹) The *Nation*, No. 3606, p. 168.

"No device can make the distribution of public relief easy. No adjustment, however scientifically devised, can make the process painless. Whether sales tax, or income tax, or tax on transportation or anything else, there must be effort, sacrifice, suffering on the part of all, if the gesture is not to remain futile."

In our younger days the Louisiana Lottery still existed; German Americans were also wont to acquire lottery tickets issued by the several state lotteries of Germany. We gave this matter little heed until, shortly after our arrival in Freiberg, Saxony, we were cashing an American check, while at the same counter a miner paid a gold piece for a ticket in the Royal Saxon Lottery. It occurred to us then and there that to place this temptation in the way of individuals, who can ill afford to gamble, was certainly not a proper prerogative of the State. Some day, moreover, we may publish in these columns the reasons which induced a certain Prince-Bishop of Würzburg to abolish a lottery shortly after it had been founded in his domain, the Duchy of Franconia, early in the 18. century.

Monarchy, a Possibility?

The shibboleths of the 18. and 19. centuries have indeed lost the magic power exercised by them for so long a time. Men are no longer willing, for instance, to go into the streets, erect barricades and risk their lives for the sake of what was called "popular government". And while for a hundred years after 1789 monarchists were either pitied or derided, it is not at all impossible that before long kings may again become popular here and there, although perhaps only temporarily so.

A review of Compton Mackenzie's volume, *Prince Charlie*, the last of the Stuarts to take the field for the sake of the Jacobite Cause, published in *Pax*, closes with the following remarks:

"On every side we hear of the 'failure of democracy' and of the need of a dictator. Why dictator—whose office can never be more than a temporary measure—and why not king, whose office is perpetual, who is a centre of stability?"¹⁾

What the English reviewer has in mind is, however, not the institution Great Britain possesses today: "The constitutional monarchy." He speaks of it as "forced on the United Kingdom by the unrepresentative 'convention', when James II was driven away." Constitutional monarchy and the fear of "personal rule" have, he believes, "become such *idées fixes* in the modern world, that the substance is continually thrown away for the shadow."

The writer does not, we believe, take sufficiently into account the crimes of absolutistic monarchs of the two centuries preceding the

great French Revolution, and that their actions, from which the Church suffered as much as did the people, have not as yet been obliterated sufficiently from the minds of men to permit them to sacrifice their lives for newly erected thrones. There is the further consideration, not to be overlooked, that the principles of the 18. and 19. centuries have not as yet exhausted themselves. Experiments, such as Communism or the corporative state, are still possible. Nor does the jump from the frying pan of democracy into the fire of an oligarchic form of government seem impossible. In some states of the Union democracy is even today little more than a mirage; powerful financial interests constitute a controlling oligarchy.

Contemporary Opinion

The greatest step that is now being taken in the right direction is in process in Italy, where the old horizontal divisions have been discarded for vertical coordinations. That is to say, territorial or partisan alignments have been abolished in favor of functional combinations.

It is possible that something of the sort is in the making in Washington. If it is not at present, it will have to be eventually, for there can be no return to that political and partisan type of democratic government that fell of its own weight and that of popular contempt.

RALPH ADAMS CRAM¹⁾

The unprecedented urbanization, or piling up of people in large centers, demands decentralization.... It is obvious that the decentralization plan, or subsistence farming plan, would have to proceed in a reasonable and commonsense manner. You cannot count off the first hundred families as they come out of the mill and set them on the land. It would be disastrous to place on a farm a family who do not know how to use it. The last things would be worse than the first. That foolish system was tried two hundred years ago by French and English colonization companies. They naturally failed and the poor colonists starved. But there are hundreds of thousands of men and women now in the labor market who came from the land, either here or in Europe. Families going back to the land must be landtrained.

MOST REV. JOSEPH H. SCHLARMAN
Bishop of Peoria²⁾

Recent developments in industrial conflicts make it clear that union organization is not the ultimate solution of the problems that arise out of employer-employee relations. Employer or-

¹⁾ In "Henry Adams Lecture" on Mediaevalism, delivered in St. Louis October 18.

²⁾ From address delivered to the convention of the Illinois State Federation of Labor.

¹⁾ Loc. cit. June, p. 69. *Pax* is publ. by the Benedictines of Prinknash, Glos.

ganizations and labor unions are arrayed against each other as two contending armies. Conflicts are thereby invited and perpetuated.

It is a mistake to think that the issue of collective bargaining has been definitely settled in favor of labor. The Administration has put the full force of its authority behind the right of the worker to choose his own representatives. Section 7-A, however, is still very much in dispute.

The settlement of the threatened automobile strike was favorable to the principle of proportional representation. Another strike was settled on the principle of majority rule. The textile strike settlement is in the hands of a board which is to decide mill by mill, on what basis representatives of labor are to be chosen.

The whole matter is still in the formative state. The only definite gain labor can register is recognition of the right of collective bargaining. The manner of exercising that right is the big question at issue.

VERY REV. A. J. MUENCH, *Dr.S.Sc.*¹⁾

The New Deal does not interpret the depression as due to monetary causes and thus did not envisage expansionist monetary remedies. Far from being expansionist the New Deal program is definitely restrictive and deflationary—moving towards restriction of output, restraint of private initiative, the creation of monopolies within the codes, the lowering of production and the raising of labor costs and taxes in anticipation of profits. It is part of its central idea that insufficient spending by the poor, rather than by the community as a whole, caused and continues the depression. In its early stages it included balancing the budget by the cutting of wages of government employees and the reduction of pensions—deflationary policies which have failed in the case of every country that has tried them throughout the world. In principle the New Deal is largely in conflict with the monetary steps of the Administration and many of the hesitations and inconsistencies of the past eighteen months are to be attributed to this conflict. Monetary remedies were forced on the New Deal by events.

B. H. INNES BROWN
in *The Economic Forum*²⁾

Nothing in Communist criticism of the private capitalist economy is more justified than their denunciation of such practices as dumping milk in rivers, throwing coffee into the ocean, burning grain and ploughing up cotton, all at a time when there are undernourished and underclothed people.

¹⁾ From address to Professional Men's Club, Milwaukee, Wis., Sept. 24.

²⁾ "The Coming Reflation Deadlock." N. Y. Sept.-Oct., p. 339.

If private capitalism cannot escape the responsibility for the wanton destruction of food-stuffs, the Soviet system is equally responsible for the abnormally large losses in Moscow and in the Soviet provinces which are attributable to mismanagement, inefficiency and carelessness, to say nothing of the immense losses of machinery and capital equipment due to lack of skill and technical knowledge.

If one imagines as a suitable monument to the follies and weaknesses of private capitalism, a vast mountain of wheat, coffee and cotton, ready for destruction, one can with equal ease erect a rival mountain out of the spoiled and wasted food products in the Soviet Union which have been destroyed not deliberately, but as a result of carelessness and inefficiency, which, in turn, are certainly not unconnected with the drastic elimination of the private profit motive and the wholesale bureaucratization of economic life.

The Soviet Union has furnished repeated evidence that mistakes and miscalculations in the operation of a closely centralized State-controlled economic system may be quite as disastrous as the failures and breakdowns of an individualist system.

The Economist, London¹⁾

Let us not forget.... that there are certain lines of procedure which are legitimate and effective as eugenic measures. There are two specifically which will make for healthier and happier living for ourselves and posterity. These are the elimination of war and social injustice. Sir George Peel states that 70 percent of the budget of five great powers is employed either in paying for past wars or preparing for future ones.... Social injustice is, in large measure, responsible for our slums, for disease, for helplessness in human life, for despondency and consequent neuroses. In this country it is possible to produce enough that all may live well, if the wealth we produce is properly distributed through a cultural wage, and not allowed to concentrate in the hands of a few. And notice this: that war and social injustice are too often the result of the leadership of those who are supposed to be of the best eugenic breed: the educated, those of social standing and of economic competency. To pass over war and social injustice in the hope of eradicating human ills by sterilization may be good propaganda: certainly it is bad eugenics.

IGNATIUS W. COX, S.J.
in *Scientific American*²⁾

¹⁾ "Russia's Planned Economy—The Profit and the Loss", No. 4751, p. 479.

²⁾ Oct. '34. The Folly of Human Sterilization. This opinion has its defects. A good living depends, to mention but one of them, not on "properly" distributed income alone. Ed. C. B. and S. J.

CATHOLIC ACTION

At a recent meeting of the Deanery Directors of the Diocesan Rural Life Conference the Bishop of Springfield in Illinois, the Most Rev. James A. Griffin, recommended the children of the rural and mining communities should be enabled to attend annually a course in health instruction and first aid to be arranged by the Catholic hospitals in the diocese.

The Director of the Conference, Rev. Charles Oppenheim, announced the cooperation of St. John's Hospital, Springfield, had been assured, and expressed the conviction the other hospitals would likewise lend their services to the execution of the plan.

In the presence of a large gathering of citizens, Archbishop O'Shea, of Wellington, New Zealand, recently opened a Catholic Seamen's Institute in his episcopal city. As in a number of other ports, the Apostleship of the Sea is here conducted by the St. Vincent de Paul Society; the work was however promoted largely by Rev. Fr. Basil Kingan, S.M.

Archbishop O'Shea, in declaring the Institute formally open, referred to the debt which the world owed to its seamen, and made special reference to the discoveries of Tasman and Cook. A great proportion of the sailors of the world, he said, were Catholics. The life of the seaman was difficult both from a material and moral point of view. He was sure that the Wellington Catholic Seamen's Institute would be successful in its valuable social work, and he was confident that the people of Wellington would never fail in their support of the institution, however hard the times might be.

Especially in Southern Germany and Austria, the apprentice-waiter is called a "pikkolo." Since 1926 there exists at Munich the "Pikkolo Club of the Catholic Youth of Munich," an organization of boys and young men employed in restaurants and hotels as waiters, bellboys, kitchen apprentices, etc.

This club was founded by Rev. Stephen Wellhofer, who, as instructor of religion in the training school for restaurant and hotel employees, had come in contact with the youths whom he has now organized. Realizing their frequently precarious position and the many temptations to which they are exposed, the young curate devoted his energies to providing recreation and instruction for these young men during their leisure time. The club issues a periodical, called in German *Die Pikkolopost*.

The example established at Munich has been followed in Augsburg, Regensburg, Berlin, Würzburg, Aachen and Antwerp.

Catholics were well to the front at the Twentieth International Temperance Congress conducted at London and at which 26 nations were represented officially. Amongst the delegates were Catholic priests and laymen from France, Germany, Ireland, Holland, Belgium, Switzerland and Poland and for them a special meeting was arranged.

The Congress, said one of the Catholic speakers, synchronized with the completion of twenty-five years work of the International Catholic League against Alcoholism, which was founded in 1909 with the approval and bless-

ing of Pope Pius X, who appointed Cardinal Mercier the first president.

Msgr. H. Czeloch (Berlin) gave a silver jubilee account of the work accomplished by education, moral effort and the care of inebriates. He specially emphasized the value of their work under the "Catholic Charity" movement and the Holy Father's call for Catholic Action, to which all should loyally respond.

Encouraged by the presence of the Most Rev. Alexander J. McGavick, Bishop of LaCrosse, V. Rev. Dean A. J. Dorrenbach presiding, more than a thousand Catholic and non-Catholic farmers participated in a meeting in St. John's Auditorium at Marshfield, Wis. His Excellency addressed the farmers warmly, discourses on their religious problems. "The farmer being close to God's soil," he told them inter alia, "should, therefore, also be close to God."

Mr. Jos. M. Sevenich, editor of two farm papers, the *Landmann* and the *Catholic Farmer*, spoke on the farmer's obligation to the Church, while Rev. Urban Baer, of Wuerzburg, Wisconsin, dwelt on the deep interest the Church takes in the tillers of the soil. Rev. Joseph Steinhäuser, of Auburndale, impressed on his audience the need and duty of fostering and developing self-help and mutual help, the essential prerequisites of every sound co-operative endeavor. The speaker stressed the obligations of the landowner towards the common good as opposed to the individualistic theory of the use of land, regardless of its true nature and purpose, to furnish sustenance for all men.

YOUTH MOVEMENT

The general tendency to organize and instruct youth in the tenets and objectives of some particular movement, so evident at present all over Europe and in our country, has found expression likewise among co-operators. Thus the Northern States Co-operative Youth League held its fourth annual convention at Superior, Wisconsin, on September 30. In the closing session the chairman, H. O. Sankari, expressed the opinion:

"The Co-operative Youth League, started four years ago, is no longer an experiment. It has passed that stage. From now on its work for the co-operative movement and for the benefit of every individual young man and woman in its ranks is going to make itself felt in every section of our district."

The chief efforts of the convention, attended by more than 100 delegates and visitors from Minnesota, Wisconsin and Michigan, were directed at effecting certain changes in the structure of the organization, with the intention of bringing about further co-ordination of local youth groups. The only formal resolution on policy adopted by the convention reaffirmed the organization's opposition to Fascism. At the same time co-operative and labor organizations were cautioned to guard against falling into traps laid for them in the name of fake united front movements. This warning was expressed in reply to a young Communist visitor who presumed to invite the co-operative youth into "united front action against Fascism" with the Communists.

A single issue of the weekly *Co-operative Builder*, official organ of the Northern States Co-op. League, etc., recently reported on the meetings of Co-operative Youth Leagues established at North Hurley and Wenthworth, Wisconsin, at Cromwell, Virginia, and Menahga and Angora, Minnesota.

THE LEAGUE OF NATIONS

The League is coming in for criticism from many quarters. In a recent issue of the *New Dawn*, organ of the National Union of Distributive and Allied Workers, Mr. F. Phippen (a member of the Union's Executive Council) criticised the International Labor Office, one of the offshoots of the League of Nations.

He suggested that the I.L.O. was of little use to the workers, and declared that it would be a disastrous calamity if a false faith in the power of the I.L.O. were to weaken in the slightest degree the workers' confidence in their own national movements. Hence the pressing need frankly to admit the limitations of the I.L.O., which is constitutionally unsuited to initiate and compel vital improvements in labor conditions.

INTERNATIONAL PEACE

This year's meeting of the Academy of Political Science will be devoted to a discussion of "The Stabilization of Peace." The Carnegie Endowment for International Peace will join with the Academy on this occasion. The invitation addressed to the members of the Academy states:

"With the world in travail after sixteen years of uneasy peace and with much of the world's industrial population standing idle, waiting for acts of statesmanship that will permit the nations once more to resume the march of civilization, this joint meeting has been planned with the hope of influencing public opinion regarding the necessary adjustments for real world peace."

Topics such as the following are on the program:

"The Arms Traffic from the Standpoint of International Law"; "The Private Manufacture of Arms"; "The Next Phase in Naval Limitation"; "Air Armaments"; "Is Neutrality Consistent with International Cooperation?"; "Contraband and Neutral Profits"; "Stabilization of Peace Through the League of Nations"; "The Menace of Economic Nationalism"; "Russia and World Peace"; "Our Latin-American Relations" and "The United States in International Organization."

SALES TAX

A review by Denzel C. Cline of the recently published volume on "The Sales Tax in the American States" by R. M. Haig, Carl Shoup, and staff associates, printed in the *Economic Forum* for Sept.-October, inter alia has this to say on the subject:

The sales tax controversies afford interesting examples of class alignments and the exercise of group pressure in taxation. Merchants and retail associations have provided the major part of the opposition to the sales tax. Labor organizations have fought it in a few states but consumers have been peculiarly apathetic and inarticulate. Various interests have supported the tax, some important in certain states and not in others. Governors and other public officials desperately attempting to balance budgets, individuals and business afraid

that heavy income taxes will be used, urban real estate boards, public utilities and farmers interested in reducing property tax, teachers intent upon more revenue for schools, and groups searching for funds for unemployment relief have looked to the sales tax as their salvation....

The sales tax is commonly condemned because it bears more heavily upon the poor and runs directly counter to the ability principle of taxation. This study reveals that it is also regressive in a manner which hitherto has received little attention. The results uniformly showed that the degree of shifting was greater the larger the size of the business establishment. The small business men are bearing a large share of the tax themselves while the larger businesses more easily shift it to consumers in higher prices.

Before 1929 only one state, West Virginia, had attempted to tap this source of revenue. In July 1934 no less than seventeen states were utilizing a general sales tax in one form or another.

UNEMPLOYMENT

A State-wide survey recently concluded by the Massachusetts Department of Labor and Industry, costing more than half a million dollars, revealed that 624,526 persons out of the 1,808,840 normally eligible for employment within the State were without jobs on June 13, 1934. Housewives, students, persons unable or unwilling to work, the retired and the aged were excluded from the count. If, as certain labor leaders have assumed, the Massachusetts situation is typical and the same proportion of unemployed workers—34½ percent—exists throughout the country, the total number of jobless in the Nation would appear to be approximately 17,000,000. There is reason to believe, however, that conditions in Massachusetts, an industrial State badly hit by the depression, are somewhat worse than in the nation as a whole.

A much more satisfactory basis of estimate may be obtained by comparing the amount of unemployment in Massachusetts today with that shown in the census figures for 1930, and applying the same ratio to the figures for the entire country. By this method we find the increase in unemployment over the 1930 estimate to be 387 percent. Assuming that the same situation holds true elsewhere, the total number of jobless in the United States at present must be close to 12,500,000. Recent studies in Philadelphia and other localities tend to verify this estimate.

UNEMPLOYMENT INSURANCE

"There is no insurance device," Dr. Frank J. Bruno, of the Washington University, St. Louis, Department of Sociology, declared recently in an address delivered at the Community Forum in this city, "and probably no financial method by which workers, industry and government can accumulate a fund large enough to keep it sufficiently liquid to meet the economic burden of a long period of unemployment."

By way of illustration, Dr. Bruno added: "There are conservatively 2,000,000 workers out of work in this country. The sum necessary to support them at any defensible rate is more than the entire budget of the Federal Government." Unemployment insurance might, the professor contends, be practicable over short periods, but for long cyclical periods of unemployment

and for any real technological unemployment, protection of the worker could not be secured by social insurance. Dr. Bruno, who recently investigated social insurance methods in England, also referred to policies pursued in that country. For extended cyclical or technological unemployment, he said, public works, which England had discarded, or a "liberalized" relief system such as that now employed in Great Britain, were the only known methods of relieving unemployment.

ZONING SYSTEM APPLIED TO CONDITIONS OF EMPLOYMENT

The Quebec government is fostering an experimental establishment of wage zones for the shoe manufacturing industry.

In that province a considerable part of the industry moved from the cities to rural communities years ago to secure the benefit of cheaper labor, especially female labor. The present scheme is to fix up minimum wage rates in both rural and urban zones that will prevent sweating.

Ontario workers are to be protected by minimum wage and maximum hour schedules applying to all industries in the province. The old minimum wage law which failed to prevent abuses is to be scrapped and replaced by legislation establishing something like an industrial code system.

The province will be divided into zones for each industry. Within these zones conferences of employers and employees will determine minimum wages, maximum working hours, and other working conditions. Where conferences fail to agree, the provincial government will make the decisions. Conference or government decisions will apply to every company within the zone.

WAGES

One of the most remarkable decisions in the industrial history of the country was made by the packing industry when at the end of September it granted more than 100,000 employees an increase of wages estimated at 8 percent, aggregating over \$10,000,000 a year and establishing a basis 5% higher than in the 1929 boom year. The decision to do this was compelled by the desire not to risk duplication of the textile strike.

The wage increase strengthens the position of the "conference boards" as the company labor organizations are generally called, and makes it harder for the American Federation of Labor to break back into an industry from which it has been ousted. The packing house labor organizations can now point out that they have been successful in effecting 3 increases in a little more than a year. On Aug. 1, 1933, the companies boosted payrolls 18%, equalizing wages under shorter working hours. An additional raise of 10% was made last December. The latest scales are 36% higher than before NRA. Employment and payroll figures show that packinghouse workers have long been faring better than those in industry as a whole.

COLORED WORKERS

With the passage by the last Congress of an amendment to the Railway Labor Act, the Brotherhood of Sleeping Car Porters has taken on new life. The amendment brings the Pull-

man company under the provisions of the act along with railroads, and thus forces it to enter into collective bargaining with such of its thousands of black employees as may organize themselves into a union. The union, of course, is already formed. For years it has been attempting to get the company to negotiate with it, but there was no instrumentality at hand to force the company into bargaining. That instrumentality is now available and A. Philip Randolph and his associates in the Brotherhood probably will lose no time in effecting an agreement to improve the lot of Pullman employees.

"The struggle of the porters and maids for a living wage and decent working conditions," says the *Crisis*, "has been one of the bravest battles against great odds ever waged by black workers in this country. Their opponent has been an unbelievably wealthy and arrogant corporation which year after year (until recently) has made scores of millions of dollars in net profits while paying porters less than \$75 a month for an average of 400 hours of work. The fight has persisted despite disheartening snooping and betrayals from within the ranks of the workers, and ruthless attacks from the corporation."

PUBLIC LOTTERIES

The lottery craze, incited from abroad, has been greater during the depression than at any time since the Louisiana lotteries, which precipitated federal legislation. Solicitor H. J. Donnelly (Post Office Department) estimates \$700,000,000 is spent for tickets on foreign lotteries each year, of which \$500,000,000 is intercepted by the postal service.

The Department, however, will keep hands off local lotteries so long as they steer clear of the mails. FERA Administrator Harry Hopkins opposes lotteries for raising relief funds but leaves the decision to local authorities. Such local lotteries are more likely to run faint chance against organized guardians of public morals.

GOVERNMENT OWNERSHIP

Of the opinion that the worker remains helpless so long as the railroads are exploited for profit, the Twenty-fifth Convention, International Brotherhood of Maintenance of Way Employes, overwhelmingly passed a resolution in favor of government ownership and operation of rail transportation.

The convention was attended by more than 500 delegates from the United States and Canada. In his report to the convention, Pres. F. H. Fljozdal claimed more than 500,000 membership, which, he declared, comprised more than 90 percent of the maintenance-of-way employes of the railways of both countries.

LUXURY

According to *Liberty*, the following radio performers receive the weekly salaries listed after their names:

Ed Wynn, Al Jolson, George M. Cohan, Eddie Cantor, and Will Rogers, \$5,000; Lawrence Tibbett and Paul Whiteman, \$4,000; Kate Smith, \$3,000; Rudy Vallee, \$2,500; Burns and Allen, Fred Allen, Guy Lombards, and Jack Benny, \$2,000; Walter Winchell and Jack Pearl, \$1,750.

HISTORICAL STUDIES AND NOTES

Letters of Father Franz Pierz, Pioneer Missioner

X.

City of Sault de Marie, June 24, 1838²⁾
(Received August 11, 1838).

Reverend Dean:—

Since I have not written to you for quite some time from India, Reverend Father, I shall now report to you as the first the very fortunate results of my mission trip, from which I returned yesterday evening. During the year and a half since I took charge of the cure of souls in the Mission of the City of Sault, at the mouth of the Great Lake Superior, I have been granted much comfort and great joy of soul, caused by the spiritual improvement of the neglected Christians and the conversion of numerous heathens and Protestants to our holy religion. During the last few days, however, Providence permitted me to taste celestial joy when, with the help of God, I received so many heathens at Michipicoten and Okwaianikisinong into the kingdom of Christ by the rebirth of Baptism that I established two Branch Missions.

Michipicoten lies 130 miles from the Sault, north of the English boundary line, in the Great Lake named.³⁾ I made the trip to that point amid many sufferings and dangers to life and limb, in my own boat, accompanied by four sailors, in five days. Mr. Cameron, the trader-agent, although a Protestant, immediately offered me a house for a dwelling and for church services, and invited me to share his table. As soon as I had opened the mission and begun to teach, all the heathens in the neighborhood congregated and eagerly listened to the word of God. Having instructed these poor heathens adequately in the essentials of our religion I baptized all of them and administered the Sacrament of Matrimony to those living as married couples. June 16th, precisely the anniversary of my departure from Birkendorf, was the happiest day of my life, for I was engaged all day in baptizing, which I was obliged to resume the next morning for those who remained. Here

²⁾ One or more mistakes must have been made in transcribing this and several other of the Pierz letters. The communication addressed to Ferdinand Schmidt is dated at the Sault on June 20, 1838. Enclosed with it was a letter written at La Pointe June 28 of the same year by Fr. Baraga's sister, permitting the assumption Pierz carried his letter with him on his 400 mile journey to visit Baraga. Pierz's next letter, written while visiting Fr. Baraga, is again dated June 20, although he himself admits in the letter he had by that time been at La Pointe a full week. His next letter, to Dean Sluga, is dated at the Sault June 24, though Pierz reports therein on a mission trip of five days' duration, from which he had returned the previous evening, and which he had made in his own boat, having made the voyage to and from Baraga's station in a trading-vessel. Moreover, Pierz writes on June 20th, after a week spent with Fr. Baraga, June 16th had been the day of his most gratifying experience as a missionary, baptizing all the Indians at Michipicoten, several hundred miles away!

³⁾ Probably the present Michipicoten Island.

I arranged for the building of a church, which I promised to bless next Fall.

Another congregation, among the savages at Okwaianikisinong on the Riviere de sabre, has also been converted as a body. Only two men absented themselves, rowing to a nearby small island, in order to escape from me and our Faith. But suddenly an extremely severe storm arose, which the Indians fear greatly and which drove the two deserters back to us. This evidence of the Divine Mercy moved the hearts of all the heathens and assisted in bringing about a prompt conversion. All listened, deeply moved and with radiant faces, to the religious instruction, and after I had prepared them for Baptism, all of them, from the chief to the smallest child, received the grace of Baptism and the saving Faith.

I cannot, Reverend Dean, possibly record in writing the emotions that stirred my heart on that blissful day, for it was the first time I baptized a numerous group of heathens in the open air. For these nomads have no houses, but live in poor, tentlike huts fashioned of bark, which they carry into the interior, where they hunt in Winter, and to the shores of the Lake, where they fish in Summer. Therefore I instructed and baptized them in the open, in the most solemn manner possible. It was a gloriously beautiful, windless, mild day. The savages ranged themselves according to age along the Lake front, on the white sand, and knelt to receive Baptism. I administered the Sacrament with a heart throbbing with joy, baptizing all on one day, leaving the children for the evening, when I had light in my tent. On this day, June 21st, which I shall never forget, I was repeatedly moved to tears of joy, particularly when, at sundown, tired from my labors for the Lord, I cast a contemplative look around me. To the left lay the Lake in rare calmness; the sun, growing reddish, and seeming to dip into the water, covered the surface with a glorious golden glow and produced a reflection like to a large, beautiful seven-colored rainbow. To the right I saw the pious group of my blackhaired children, born in Christ; in the background the green Indian desert, and above it all the beautiful blue vault of heaven, a splendid temple of God, the admirable handiwork of the dear Creator. I would not have bartered the joy and comfort the Lord permitted my heart and soul to garner that day for all the glory of the throne of Solomon.

I regret I could not remain long among these good souls, the newly converted Indians; but my travelling expenses amount to 12 fl. a day for my men.⁴⁾ Consequently I imparted to them only the most necessary instructions, postponing a more perfect grounding in the knowledge of our religion for later visits. Meanwhile,

⁴⁾ 12 Fl. The Austrian florin had a value of approximately 48 cents, hence the sum mentioned by Pierz would amount to about \$5.50.

however, I shall send them a well instructed Indian who shall teach them more prayers and songs, of which the Indians are extremely fond.

Possibly the Bishop of Toronto will send them a missionary; I cannot undertake such long and expensive trips often, and besides I have too much to do here with my two missions, for I also have charge of the Canadian mission beyond the mouth of the Lake in the diocese of Toronto.

I cannot and will not advise you of the number of the Indians converted and baptized on this mission trip, because I have not made a complete record; besides, I may not boast of what only the grace of the Allmerciful Father has wrought through me, an unworthy instrument.

Pray for me, my dear Dean, as I trust all my friends do, that the Lord may keep me ever in good health and bless my mission efforts with enduring success.

Since mail, to be taken along, must be ready in another moment, I close my hasty communication, commending myself to your most esteemed friendship and your kind favor. I greet also all the rest of my friends and acquaintances and remain,

with expressions of highest esteem,

Your Reverend Deanship's most devoted friend and servant

Franz Pierz, Missioner

Bien Reverend Monsieur Augustin Sluga,
doyen et chanoine etc.

Krainburg

via
New York

Havre
Vienna

Carniola
Austria
Europe

* * *

Copy of the letter of the Reverend Franz Pierz, missioner, to the Reverend Andrew Skopez in Lom.

Grande Portage, September 30, 1838.

(Received in Lom December 30).

Most dearly beloved friend:-

Now I have the pleasure of sending you greetings from my new Mission and of reporting to you, for the consolation of all my Mission friends living in your neighborhood, that I left the Sault July 1st to carry the banner of the Cross to the heathens dwelling on the northern shore of the great Lake Superior.

During the Spring, with the very particular aid of God, I converted the heathens in the city (?) of Michipicoten and the village of Okwanikisinong, as I have reported in a letter of June 24th, addressed to the Reverend Dean in Krainburg. After that I visited with Father Baraga at La Pointe, having travelled 480 miles. From La Pointe I traversed the Lake 100 miles further, going to Grande Portage, where the savages received me with joy and ac-

cepted the Faith after I had instructed them for several days. On the feast of St. James I blessed a chapel, constructed of cedar bark, at this place, and there I preach twice a day. In my little dwelling, built out of massive cedar logs by the Indians, I am surrounded from early morning until late at night by the Indians, eager to learn. Every Sunday I dispense the Sacrament of Baptism in a solemn manner, the ceremonies continuing for 4 or 5 hours, and I have not yet completed the task of conversion.

I cannot adequately describe the zeal displayed by the poor forest-dwellers in hearing the word of God and attending religious instructions. I derive great joy of heart and indescribable comfort of soul from my contacts with these my children, reborn in Christ; I intend to establish a pious Mission parish here, entirely according to my own plans, and to civilize the Indians; in fact, I have decided to remain here. Location and soil alike are perfectly adapted to successful farming, including fruit culture. Some of the seeds you have presented me with shall form the beginning of an extensive vegetable garden.

In Fort William, 45 English miles from here, I have erected a fine second Mission, embracing a number of converted heathens, and a third, small Mission, on Ile Royal, 11 miles distant. Next year I shall have to build three churches; God alone knows whether they will be constructed of massive logs or of bark. I am in need of practically everything required for a church. *Deus providebit!*

I constantly enjoy the best of health and have no lack of good food. The fish here are excellent, there is rather a good supply of game, and my farm will assure my subsistence.

What is the news from your neighborhood? What has happened in Carniola that is of interest? I believe you Carniolans and even my very best friends have forgotten me. During the past year I have written home at least a dozen letters, but with the exception of one communication from Mr. Schmidt, the merchant, I have not received a line from Carniola. Should I return like treatment? My address is:

To the Reverend Francis Pierz, Missionary
catholic at Grande Portage

Lake Superior
America

Care
M. Francher
at Saut

Via Havre
New York

In conclusion I send greetings to all my friends and acquaintances, commend myself and my Indians to your pious prayer, and remain

with highest esteem
your most devoted friend

Franz Pierz, Missioner

My greetings and blessing to my sister and all the people of Birkendorf.

Grande Portage on Lake Superior in India (!)

December 3, 1838.

Reverend Father:

My most beloved friend:-

Since I promised you, when leaving home, to write to you from America, I take pleasure in redeeming my promise and conveying to you the good news that I constantly enjoy the best of health here in India, that I am perfectly content in my new vocation, and live most happily among my dear Indians, a father among my children, reborn in Christ.

When I departed from home you, my dear brother, and many other good friends felt very sorry for me; many people surmised a false reason for what they called my imprudent decision to journey to America; I myself could not understand how I could leave my country and so many good friends so lightheartedly and without the slightest pang, nor could I grasp why during the entire long, very difficult and dangerous journey I should never have regretted my resolution, freely made. Now, however, I see clearly that Divine Providence, which, inscrutable, guides all the happenings of our lives, had chosen me, unworthy though I be, as an instrument to convey the infinite mercies of God to the poor Indians and had called me into this uncultivated continent to labor among the pagans, where so much good can be accomplished for my own soul and the souls of others. Through the loss of all the baggage with which I set out from Europe and by many sufferings and privations, the Lord prepared me for great consolations to be gained from my missionary labors.

In Lacroix, my first Mission, I increased the congregation by the addition of many new Christians, among them numerous converted heathens. Then, in the utterly demoralized city of Sault, I reestablished the Christian Faith, winning many Protestants and heathens for our religion. This year, however, God has blessed my labors in a special manner.

Having received some aid from my native land, I conducted Mission journeys since last Spring, covering 935 English miles, to various heathen villages along the northeastern shore of the Great Lake Superior, and baptized, among others, a large number of pagans in the city (?) of Michipicoten and the village of Okwanikisinong, leading many lost sheep to the Good Shepherd. Now I have established myself at Grande Portage, where, to my own great consolation, the fine Mission congregation I founded among newly converted pagans has developed nicely; I am surrounded by very good Christians, entirely after my own heart, who are devoted to me with heart and soul.

In Fort William, a day's journey from here, I founded a nice little Mission station, the people being recent converts. Next Spring, with the help of God, I hope to change many more

savage barbarians in this territory, by means of the light of Faith and the grace of Baptism, into good little lambs of Christ.

(To be continued)

Bishop Sailer and the Origin of the Ludwig Missions-Verein

Support of the Missions in the United States was first asked from King Ludwig I, of Bavaria (his reign extended from 1825 to 1848) in 1828 by the then Vicar General of the Diocese of Cincinnati, Frederick Rese. The Ludwigmissionsverein was the ultimate outcome, in 1838, of the interest the newly founded Church in America had aroused in Bavaria.

A letter, addressed to Ludwig by one of the most distinguished German Bishops of the 19. century, Sailer, of Regensburg, on May 21, 1829, and but recently published, throws light on the introduction of the collection and the reception this endeavor met with. Sailer writes:

"...Let me, furthermore, thank Your Majesty for having approved most graciously even on November 27, 1828, that support be extended to the Missions in America by means of charitable gifts. The Vicar General of the Diocese of Cincinnati in North America came to me and told me he would submit to King Ludwig a second important petition concerning the religious character of the charitable offerings and their permanence, and requested I should intercede with Your Majesty. I told him to appeal to royal benevolence with all confidence and to leave what pertains to the status and permanency of the collection of gifts both to the wisdom and grace of the King with the same degree of confidence. This matter, so important for both the Catholic religion and Your Majesty's fame, I likewise commend to Your Majesty's judgment and decision. May God preserve the King, and bless him and his house, and his realm! This is my prayer..."¹⁾

An even more important bit of information regarding the beginning of the Mission collection in Bavaria is contained in an explanatory note. It appears, the list of priests of the Diocese of Regensburg published in 1829 (Regensburger-Schematismus) contained "chronological remarks", and among them the following, relevant to our subject:

"Under date of December 1, 1828, his Royal Majesty has permitted the collection of voluntary offerings for the Catholic Missions in North America and has, at the request of the Vicar General of the Diocese of Cincinnati, Frederick Rese, on May 26, graciously decreed that the Chancery of the Archdiocese of München-Freising should collect the contributions obtained from all other chanceries and provide for their transmission to the Mission institution, while the results of the collection must, in each instance, be reported to the Ministry of the Interior. The appeal regarding this matter, addressed to the clergy of the entire Diocese on June 5 [1829] bore fruit."²⁾

The editor of the volume we are quoting from adds the remark, "the Ludwig Mission Society, founded 1839 (?), may have had its beginning in these efforts."

1) Schiel, Dr. Hubert. Bischof Sailer u. Ludwig I. v. Bayern. Mit ihrem Briefwechsel. Regensburg, 1932, p. 142. 2) Loc. cit. p. 180.

The Central Verein and Catholic Action

Officers of the Catholic Central Verein of America

President, John Eibeck, Pittsburgh, Pa.
 First Vice President, Frank C. Blied, Madison, Wis.
 Second Vice-President, Fred A. Gilson, Chicago, Ill.
 Third Vice-President, Joseph T. Otto, Rochester, N. Y.
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 The Executive Committee consists of the Officers, the Trustees, the Committee on Catholic Action, the Presidents of the State Leagues, and the following members-at-large: Philip H. Donnelly, New York; Chas. F. Hilker, Indiana; Louis M. Seiz, New Jersey; Gus J. Reininger, Texas; and John J. Baumgartner, North Dakota.
 Hon. Presidents: M. F. Girten, Chicago, Ill.; Willibald Eibner, K.S.G., New Ulm, Minn.
 Communications concerning the Central Verein should be addressed to the General Secretary, F. J. Dockendorff, 502 So. 14th Street, La Crosse, Wis.

All these works, of which Catholic laymen are the principal supporters and promoters and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive and surely a very noble name: Catholic Action or Action of Catholics. Pius X.

The Children's Department of a Parish Credit Union

The enrolment of children in Credit Unions had been largely neglected in our country until impetus was given it by the first Parish C. U. organized in Missouri in 1927. This pioneer, functioning in St. Andrew's congregation, St. Louis, successfully promoted this department, meriting thereby the special commendation of the sponsor of the C. U. movement in our country, Mr. Edward A. Filene, Boston. St. Francis de Sales, St. John the Baptist, St. Augustine, St. Boniface in St. Louis, St. Anthony's in Milwaukee, are some of the other units that have successfully introduced and maintained children's savings departments.

The genesis, present status, and operation of this particular branch of St. Boniface C. U. are lucidly described by Rev. Bernard A. Timpe, in the following paper, which should prove informative to those interested in the C. U.

Ed. C. B. & S. J.

The special children's department of St. Boniface Credit Union was inaugurated after the C. U. had been in successful operation for fifteen and a half months and had enrolled 125 members. We were impelled and encouraged to

open this department by the success of similar departments conducted by St. Andrew's and St. Francis de Sales' Credit Unions and by the interest of the officers of the Central Bureau of the Central Verein.

We prepared for this new venture very carefully. At their September, 1933, meeting the Board of Directors issued a call for a special meeting of the members to be held on September 29. This meeting was called to amend our By-Laws (Approved By-Laws of Missouri), in two particulars:

"...to amend Article X, Sec. 3, to read as follows:

"Shares may be paid for in full at the time of subscription or may be paid for in fixed weekly installments of not less than twenty-five cents per installment per share. Except, that children attending grammar school, may pay weekly installments of not less than five cents per installment per share.

"Article X, Sec. 3, now reads: Shares may be paid for in full at the time of subscription or may be paid for in fixed weekly installments of not less than twenty-five cents per installment per share.

"...to amend Article X, Sec. 4, to read as follows:

"There shall be an entrance fee, paid on joining, of twenty-five cents. Except however, that children attending grammar school shall be admitted to membership on payment of an entrance fee of ten cents.

"Article X, Sec. 4, now reads: There shall be an entrance fee, paid on joining, of twenty-five cents."

The members ratified the proposed changes unanimously and the amendments were readily approved by the Commissioner of Securities of Missouri. We felt that these amendments were necessary to assure the practical operation of the children's department. An initiation fee of 25 cents and installments of 25 cents are comparatively large sums of money for children.

Further preparation for the operation of the plan consisted of explanatory advertising. An extensive and detailed article appeared in the December issue of the *St. Boniface Herald*, our monthly parish bulletin. After that, a few days prior to the opening of the department, each child from the fourth to the eighth grade received a multigraphed sheet of explanation to take home to its parents. (The total number of children in our school is a little less than 500.)

The children's department opened for business for the first time on Monday, January 8th, 1934. On that day 115 children were admitted as members. These 115 children deposited \$53.29. Over and above that, a mother walked in with her four children and laid down a handkerchief in which she had wrapped about \$170.00, her children's savings, withdrawn that morning from a bank. A surprising experience.

In the course of time the children's department grew until it numbered 184 members. We lost about 20 of these due to graduation and other causes after the school had closed in June. From January 8th, till October 15th, the children deposited \$671.01. Of this sum about \$75.00 has been withdrawn to date, most of it during June. Almost \$225.00 of the balance

(nearly \$600.00) is invested in part-paid shares, the rest in paid-up shares.

Operating Details

The children's department is open every Monday of the school year from 12 noon until 12.45. Monday was selected because that is the business day of St. Boniface Credit Union. Four children chosen from among the pupils of the seventh and eighth grades act as treasurers, under the supervision of an adult, each one having a certain range of book numbers assigned to it. These treasurers receive the children's deposits. The pass-book used is the same furnished to banks by the "Educational Thrift Service", Woolworth Bldg., New York. These books had been in use in the Public Schools of St. Louis. Unfortunately, some of the banks, in which the public school children's money was deposited, failed. Because the School Board was seriously embarrassed by the bitterness resulting from this experience, the thrift system in St. Louis Public Schools was discontinued. Our neighborhood bank therefore was glad to give us these passbooks gratis. The name of the bank was printed on their cover, but we obliterated it by covering it with a label bearing the name of our Credit Union.

As soon as the business transactions have been finished, the treasurers fill out a tally sheet. This sheet shows the name of the treasurer, the individual deposits and their total, and a detailed check of the money turned in. In order to reassure anyone inclined to be skeptical regarding this phase of our work, let me state that not once since January 8th, was it necessary to turn in an Over or Short tally sheet. To date our children's department has functioned with 100 percent accuracy.

The money taken in, together with deposit coupons and the tally sheet, is turned over to the C. U. treasurer on Monday evening, to be rechecked and entered in his books. From the bookkeeping standpoint our system is very handy because it necessitates only one entry in the treasurer's ledger. The ledger carries a "School Children's Account." This single account is debited and credited with all the transactions of the department. If, for instance, twenty children deposit a total of \$15.00, the treasurer simply debits the "School Children's Account" with \$15.00. The coupons out of the children's passbooks are practically the ledger of the individual children's accounts.

The deposits in the children's books are allowed to accumulate until a share is fully paid up. It is then the five dollars paid in installments are transferred out of the small books into a regular C. U. passbook, such as that furnished by the Credit Union National Extension Bureau. We do this for a number of reasons. For one, because it does not demand of the child treasurer to deal with large sums. Then too, if

the book, which is used weekly, should be lost, no very large sum can be in dispute.

To prevent confusion, we do not permit children to withdraw money, except they come to the treasurer of the Credit Union during its business hour on Monday evening. In order to be able to withdraw money, a child must bring a parent or at least a written note of authorization from one of its parents.

The work of the children's department is done in the office of the C. U., for the purpose of familiarizing the children with it. The children are our best advertisers. Their advertising goes home. But over and above this, the working of our children's department has been very gratifying. The treasurers are not only enthusiastic but faultlessly efficient. The children who deposit are acquiring the thrift habit. They have before them a graphic proof of the way in which small savings grow. They are enthusiastic about bringing their money to be entered in their passbooks. Of course, the children have not yet experienced the pleasure of drawing a dividend check as added proof of the value of saving.

To sum up. Our experience with the children's department of the Credit Union has convinced us of its value for both the juvenile depositors and the Credit Union.

REV. B. A. TIMPE

What Is This Thing, Co-operation?

1. It is an idea. Ideas are the most powerful forces in the world.
2. It is a denial of the idea that now rules the world, Greed.
3. It is an ordered system for taking the conspicuous waste of the rich and putting it in the mouths of the hungry.
4. It is a demonstrated method of placing man as consumer in control of the sources of consumable goods.
5. It is a rain watering the economic desert.
6. It is a plant, indigenous in men's minds, springing up everywhere as a result of the oppression of industrialism.
7. It is a brand burning brightly in the minds of hundreds, smouldering in the minds of thousands, ready to kindle in the minds of millions.
8. It is the disinfectant for killing the parasites in industry.
9. It is the solution that dissolves the conflict between producers and consumers, by showing them that they are one.

The People's Year Book, 1933¹

1) The 16th annual of the English and Scottish Co-operative Wholesale Societies. Manchester, 1933. p. 40.

On the Child Labor Amendment

By employing the underground methods Lenin was such an adept at, the proponents of the Child Labor Amendment almost succeeded in rushing a number of Legislatures last winter. Since then, the country has slowly awakened to the danger inherent in those innocent appearing three lines which would for all times subject every boy and girl in the country, up to eighteen years old, to the dictations of Congress.

Recently the *Christian Cynosure*, Official Organ National Christian Association since 1868, has declared its opposition to the measure thus:

"The Child Labor Amendment now pending is at first glance a very fine thing. The purpose for which it is planned is splendid. But many people are finding flaws in the working of this amendment. The Grange also is opposing it for that reason. It grants to Congress unlimited power to regulate the labor of all youth under 18 years of age. The proponents of the measure of course say that it is preposterous to think that Congress or any government agency will attempt to interfere with the rights of parents in the home, and in education, and similar things. But the Grange, several church groups, and the editor feel that it is preposterous to have an amendment so worded that the rights of parents are not safeguarded. We want to protect our children against the exploitation of unprincipled sweat-shop operators. But we do not want to introduce the Soviet idea of government ownership of children."¹⁾

The organization referred to as the Grange, one of the largest and most influential bodies of farmers in the country, came on the scene a little late. In North Dakota, Minnesota, Missouri and Texas the "reformers" attempted to gain their purpose unbeknown to the farmers. They succeeded in North Dakota and Minnesota, but failed in Missouri and Texas. It is hardly probable that henceforth they should be able to repeat last year's performance. Nevertheless the people must be on their guard. These Leftists are a persistent lot.

Credit Union Principles and Practices

The first Catholic Parish Credit Union in the Eastern part of Pennsylvania was recently established in the parish of Our Lady of Hungary, Northampton, the pastor, Rev. Paul Repchick, having taken the initiative.

The organization meeting, conducted September 30 and attended by 23 parishioners, made application for a charter.—Pittsburgh has the first parish C. U.'s in the western portion of the State.

* * *

Writing on "Credit Unions" in *The Catholic Herald*, of St. Louis, Mr. Charles Buese, President of the St. Louis Policemen's C. U., declares regarding his association:

"Our association is growing rapidly. It was organized March 21, 1934, with 11 members, and assets of \$26; now (October 5) it has 810 members, and assets of \$17,600, the outstanding loans amounting to \$16,960."

Mr. Buese obtained his training in the Credit Union

operating in St. Boniface parish, of which he is a member.

* * *

Intent on executing the resolution of the Jordan convention in favor of the promotion of Credit Unions, the Executive Committee of the Cath. Federation of Minnesota has now decided to establish contact with every parish indicating willingness to organize a saving and thrift society of this kind.

It is the intention of the Committee to grant every possible assistance to pastors and members planning a Parish Credit Union. Possibly no less than twelve such cooperative societies may result from these united efforts.

* * *

In September another C. U. was established in Pittsburgh, in St. Norbert's parish, Rev. Leo Schringer, pastor, having supported the endeavor actively.

Mr. F. Wm. Kersting, president of the Allegheny County Section of the C. V. of Penna., who has already organized several such associations, assisted in the forming of this unit, as did Rev. E. P. Fussenegger, Spiritual Director of the federation, the latter speaking from experience on the wholesome effects of a C. U. operating in a parish.

The union functioning in St. Basil's parish, Pittsburgh, is progressing favorably. By October 8th last, three loans had been granted.

* * *

As a result of the emphasis laid on Credit Unions and the information regarding them granted at the Rochester convention, a number of parishes in the city named contemplate to establish associations of this type.

Mr. William J. Fuehrer, Secretary of the Rochester Federation, addressing the Central Bureau, requested informative literature, declaring the Federation planned to act as clearing-house for information on the unions. As we advised Mr. Fuehrer, we anticipate the development, out of this clearing-house feature, of a Catholic Credit Union Conference. All that would be needed is to make the committee in charge of the present endeavors permanent and to add to it representatives of the associations to be established.

* * *

The institution founded and financed by Mr. Edward A. Filene, of Boston, which has contributed so greatly to the extension of the Credit Union movement throughout the country, the Credit Union National Extension Bureau, will be discontinued after March 1st and its activities assumed by the Credit Union National Association.

The constitution and by-laws of the organization have been drawn up and printed, in fact. Ratification of the instrument is now being sought from the various bodies which will compose the National Association.

The organ of the Extension Bureau, known as *The Bridge*, hitherto published irregularly, will be continued in the service of the Credit Union National Association.

* * *

Considerations bankers would do well to heed before voicing their opposition to the establishment of credit unions:

The account a C. U. must open with a local bank is "new business" for that institution; a new account represents a new patron.

¹⁾ Current vol., No. 4, p. 60.

Few persons possessing a bank account close it out when joining a C. U. On the contrary, many credit unionists only begin, as such, to accumulate sufficient funds to enable them to open a bank account, thus providing the private bank additional patrons.

Both considerations are selfish. But bankers, like many others, are frequently selfish. Touched at this point, they may see the value of the argument.

Study Clubs

Were it not that lack of space forbids us to do so, we would reprint, provided the author of the article and the publishers of the *Commonweal* granted permission to do so, Most Rev. Edwin V. O'Hara's article on "Religious Study Clubs", published in the issue of September 28, of the review referred to.

Speaking with the experience gained from planning, organizing and conducting two ten-week study club sessions a year since 1930, the Bishop of Great Falls, Montana, discusses the subject in a manner inviting emulation of what has been accomplished in his Diocese.

To an explanation of the question: "What is a Religious Study Club?", Bishop O'Hara adds his reason for declaring that it is before all not a lecture course. The latter does not tend, he writes, to make Catholics articulate, with other words, to enable them to give expression to what they know regarding their religion when occasion to do so would demand it from them. "The laity have," Bishop O'Hara writes, "been passive recipients, two-gallon jugs, into which knowledge has been poured. But," he adds, "real mastery of any subject is not gained in that fashion. We never have mastery of a subject until we learn to express our knowledge."

The purpose of a study club is "to give mastery so that Catholics will be able to speak of their religion as freely and as intelligently as they can speak of economic or political topics concerning which they have thought and have had experience." This is the reason why a lecture course is not a study club program, and why the study club leader is not to be considered as a lecturer. Bishop O'Hara is even inclined to assume that he will be a far more successful leader if he lacks ambitions as a lecturer.

* * *

In the face of partial failure of their courses of Catholic studies, the members of the Catholic Students' Union, of Bombay, intend to persevere. "We are not dejected," they say; "rather a fresh evidence of interest in the subject on the part of the laity justifies another attempt."

In planning the present course, they go direct to the object of their earnest desire, "namely to provide the Catholic Laity, particularly our young men and young women, with a clear and deep insight into the treasures of wisdom and knowledge to which we are heirs; this we shall accomplish by a minute and graded study of Catholic Belief." The first part of the course

will be devoted to a presentation of the "Historic Reliability of the Sacred Gospels" (Scripture) and "Christ's Claims to a Divine Mission" (Dogma).

On the previous occasion the Catholic Students' Union offered a course of six public lectures on "The Idea and Existence of God," followed by three more lectures on "Christ's Claims to a Divine Mission." They next attempted a detailed and a more comprehensive study, beginning with Catholic Philosophy, in the shape of small study-classes. "But, it must be frankly admitted," they confess, "that owing to various reasons, chiefly the irregularity of our meetings, we failed to maintain the interest evoked at the start."

* * *

The Study Club organized by Mrs. Mary Filser Lohr in New York City, President of the State Branch of the Nat. Cath. Women's Union, is to remain a closed circle of some 15 members for one year. The present members are to be trained in Study Club practice during the period named and ultimately will be expected to organize new circles of this type.

The present subject of study is The Rosary, its origin and the indulgences attached to its recitation. The first meeting was held on October 7.

Youth Movement

Regarding "Our Youth" President Eibeck declares in the Message submitted to the Rochester Convention:

"A matter of greatest importance, and one that has, at all times, been close to the heart of every ardent friend of the Central Verein, is the solicitation of our young men for active participation in our movement... It is to the youth of today that we look for leadership for tomorrow. We are deeply conscious of the importance of this vital problem and we look to our members to bring into our ranks those who are destined to carry on this work in the years to come... I am glad to state that during the last few years we have witnessed an ever increasing attendance of delegates of younger years at our conventions, which speaks well for the training given them by those who have been veterans in the work of the Central Verein."

* * *

Alert to the needs of the times, the State Federation of Minnesota and the Benedictine Fathers of St. John's Abbey, Collegeville, are deeply interested both in the Youth Movement and in training youth for leadership. While this Branch of the C. V. promotes these ideals vigorously, and while the Fathers of the Abbey do their part by educating the young people entrusted to their care, these Benedictines have also organized a youth group among their students, which, according to present intentions, will be affiliated with the C. V. in Minnesota. Moreover, a series of two-day, week-end conferences on training for leadership to be conducted at St. John's College, is planned.

From five to six conferences are to be held, the first in January, 1935, with an expected attendance of from ten

to twelve. The State Branch has, on its part, pledged itself to assist qualified individuals, who might otherwise be prevented from participating in these courses.

The venture is worthy of the attention of all those interested either in the promotion of the youth movement or the development of leaders.

With the C. V. and Its Branches

Members-at-Large of the Executive Committee

By virtue of the authority reposed in him by the By-Laws of the C. V., President John Eibeck has appointed the following gentlemen Members-at-Large of the Executive Committee:

Philip H. Donnelly, Rochester, N. Y.; Chas. F. Hilker, Indianapolis, Ind.; Gus J. Reininger, New Braunfels, Texas; Louis M. Seiz, Union City, New Jersey, and John J. Baumgartner, Strassburg, North Dakota.

La Crosse, Wis., Preparing to Harbor 1935 Convention of C. V.

Approached by Mr. Frank J. Dockendorff, General Secretary of the C. V., with the intimation that the C. C. V. of A. and the N. C. W. U. desired to conduct next year's convention in La Crosse, Wis., His Excellency the Most Rev. A. J. McGavick, Bishop of the see of that name, welcomed the suggestion and announced his intention to do what he could to insure the success of the meeting.

Rt. Rev. Msgr. Peter Pape, pastor of St. Mary's cathedral parish, and V. Rev. Jos. Riesterer, pastor of Holy Trinity congregation in that city, are prepared to cooperate in the preparations. Since the Executive Committee of the C. V., at Rochester, had accepted La Crosse as convention city, subject to the consent of the Bishop of La Crosse and the local clergy concerned, the location of the convention is now definitely decided.

New Jersey Branch Meeting Brief But Purposeful

Cohesion between the member units is remarkably well developed in the New Jersey Branch of the C. V. This accounts, in part, for the steady application of the constituent groups to the tasks of Catholic Action, while on the other hand this solidarity is studiously fostered by the State organization itself. To an extent indicated by the circumstance that the Branch, since the annual convention of 1933, conducted no less than three meetings, to which delegates of all affiliated societies had been invited. One of these gatherings was held in February in St. Ann's parish hall, Newark, and two in St. Mary's parish auditorium in the same city in May and August respectively. Hence the annual convention, conducted in Trenton, in the church and hall of St. Francis parish, September 15 and 16, 1934, was not obliged to begin where last year's convention had left off, but could continue activities repeatedly fostered and promoted since that time.

The Trenton gathering was, in consequence, a smoothly moving convention, registering practically no lost motion. Between Saturday noon and Sunday night the delegates transacted all the affairs of the jubilee meeting—the Branch observed the fortieth anniversary of its founding—promptly yet without haste. It underscored, as it were, the communication from His Excellency, the Most Reverend Thomas J. Walsh, Bishop of Newark, who wrote:

"I congratulate heartily your efficient organization in their past achievements. I bless the Fortieth Convention, and its holy deliberations and formulations of Catholic plans for the forty-first year of useful, forceful, illuminating life and action."

The Message of President Gerard A. Poll notes with gratification the progress made in the conducting of vesper services at various points during the year, occasions for the foregathering of members of societies in the particular sections. His commendatory references to the labors of the Committees on Organization and Legislation are proven to be warranted by the reports of the committees, both of which have been consistently active. Reports of District groups also were creditable, the Paterson, Egg Harbor City, Essex County, Hudson County, Elizabeth, New Brunswick organizations modestly reviewing their seriously intended, noteworthy efforts. A statement by the Youth Activity Committee and an address on Youth's Place in the Apostolate, by the Secretary, Mr. Joseph Nadler, Jr., were additional features of the first day's program.

President Poll's report on the convention of the C. V. at Rochester, presented at the morning session on the 16th, and a brief address by the President of the C. V., Mr. John Eibeck, of Pittsburgh, Pa., preceded attendance at the High Mass, celebrated by the Rev. Linus Schwarze, O.F.M., in the presence of the Most Rev. Moses Kiley, Bishop of Trenton. Rev. Hubert Ostermann, O.M.C., discoursed on the mission of Catholic Action in the face of the changing social and economic order. To the great joy of the delegates, His Excellency Bishop Kiley, lately installed in his present diocese, imparted his blessing and pronounced from the altar his cordial approval of the organization and its endeavors.

Committees on Membership and on Retreats, and others, presented reports during the afternoon session that attracted the warranted attention of the participants. The Resolutions, ratified on this occasion, refer to: Our Holy Father; His Excellency, the Most Reverend Bishop Kiley; Support of Parochial Schools; Charity; the Legion of Decency; Sterilization and Birth Control; Membership Promotion; Credit Unions; Recovery Legislation, patterned, on the whole, after those adopted by the Rochester convention of the C. V. The Spiritual Director, Rt. Rev. Msgr. H. J. Behr, representing the Bishop and the diocese of Trenton, as well as Rev. Conrad Eiben, C.P., urged the officers and members to continue their endeavors wholeheartedly.

The New Jersey Branch conventions conclude with an inspiring mass meeting. Mr. John Eibeck discoursed on "The Catholic Central Verein" and Mr. George Lewis Smith on "Moral Aspects of the New Deal." It is indicative of the solidarity obtaining between the men's and women's branches that the latter, having attended several joint sessions and conducted a special meeting of their own, reported on their charitable and other efforts at the final mass meeting.

The Catholic press has bestowed such enthusiastic praise on the convention conducted in Rochester that I feel I should congratulate you on its success. The C. V. is always in the forefront of Catholic Action. May its efforts be emulated and may they attain for it cooperation.

REV. P. S., C.S.S.R.

Washington, D. C.

Much Good in a Short Time: Motto of the Minnesota Branch

There are still some Catholic organizations, and by no means modest in their pretensions at that, who conduct their annual conventions by devoting the opening day to a solemn High Mass and possibly a business session or a mass meeting; the second to one or two business sessions and a luncheon; and the third to a few more meetings and, possibly, a banquet. And then Good-bye until a year hence! Regarding the number of delegates attending conventions of this kind, charity may dictate that the total of actually accredited participants should not be scrutinized too closely.

Anyone accustomed to conventions of this type will find it difficult to conceive how it is possible for the Minnesota Branch of the C. V. to accomplish as much as it does within the brief space of the two days devoted to its annual convention. This year at Jordan, on September 23-24, the organization, including the State Branch of the National Catholic Women's Union, followed a program distinguished by the following important features:

In the morning of the 23rd the delegates attended Pontifical High Mass, celebrated by the Archbishop of St. Paul, the Most Rev. J. G. Murray, at which the Bishop of St. Cloud, the Most Rev. Joseph F. Busch, delivered the sermon, urging the placing of all endeavors in Catholic Action under the guidance of the Holy Spirit, whose symbol appears in the emblem of the C. V. Together with members of the secular clergy, Franciscans, Benedictines and Jesuits attended the services, in which the Abbot of St. John's, the Rt. Rev. Alcuin Deutsch, also participated.

In the afternoon an imposing parade—there were more than 6000 children, youths, and men and women in line—was but the preamble to two meetings: a general mass meeting in the open and a special meeting for boys and young men in the school hall. At the former, the 3500 seats provided could not accommodate the gathering, many participants being obliged to stand. And that in the little community of Jordan. An address by Archbishop Murray on the need for Catholic organization; another by the Director of the Central Bureau, Mr. F. P. Kenkel, on the roots of modern paganism; a third, by Dr. John Giesen, of the faculty of St. Thomas College, on the impossibility of social reform without reform of the family, commanded the attention of the vast audience that remained to listen in spite of the drizzling rain.

Archbishop Murray, absenting himself for a time from the mass meeting to attend the gathering of youth, found there a group of boys being introduced to Catholic Action, for later promotion of the endeavors of the C. V., and for immediate participation in mission aid by the growing of popcorn and beans. Trained too in the youth movement, in which some of the groups are already active.

However remarkable, these were but two features of the first convention-day. The evening found officers and committees of both men and women engaged until a late hour in the work of preparing resolutions, which task is not assigned to a small group of intellectuals but to the mass of the delegates. In Minnesota it is nothing strange to observe 25 women, guided by two or three priests, laboring to give expression to the convictions of the members regarding timely issues; while in the meetings of the men's committee from 90 to 100 delegates, representing all walks of life, strive to clarify

their views and to present clearly the Catholic attitude on the issues under consideration.

Yet even this is but part of the picture. On the second day, following a high mass, the Messages of the Presidents of the men's and women's Branches are presented. In Jordan the stress of work was so great that the women met separately immediately after high mass, and, having heard the Message of Mrs. J. Gerber, listened to an address by Mr. Kenkel on tasks the new paganism has made necessary for Catholic women to undertake. The men's group pondered Mr. Wm. A. Boerger's Message, went over to its routine, electing officers and delegates to the C. V. convention, and planning for the future of the organization. The early afternoon was the occasion for a youth meeting, attended also by the women delegates. Chairman Alphonse Matt outlined the plans of the State Branch respecting youth; boys, representing two youth groups, related their experiences and told of the ideals their organizations pursue, and Rev. Roger Schoenbecker, O.S.B., St. John's, spoke on the youth movement and the desire of St. John's Abbey and College to cooperate with the Staatsverband in its promotion.

A crowded program? It hasn't yet been completely unfolded. Followed the report by the Rt. Rev. Msgr. Francis J. Schaefer, St. Paul, on the essay contest conducted under the auspices of the State League and the awarding of prizes to the successful participants. Followed still later an address by the Director of the Central Bureau on the endeavors of our institution. Followed the announcement of elections; the approval of a contribution of \$300 for the maintenance of the Bureau; of \$100 for next year's essay contest. Followed confirmation of a plan by which the *Wanderer* offers to work together with the organization and the organization with the *Wanderer*. Followed discussion and approval of the resolutions, and the decision to conduct Mission aid by gifts in kind as in the past. Followed, in the evening, installation of officers and the solemn reception of more than 200 new members of the organization, all from Jordan and the surrounding country, who join the Staatsverband through the Catholic Aid Association, the organization with which the Federation is to a large extent identified.

What a measure of work achieved within two days! Yet such is the annual program of the Minnesota Branch. That the delegates should be able to cooperate in its execution, reveals their calibre no less than their willingness to do so. Likewise their devotion to Catholic Action. The foresight of officers and delegates is evidenced by the efforts to win youth for the same sort of Catholic Action as that pursued by the parent organization and to imbue them with the same aggressive spirit, the guarantee of ultimate success.

Festive Character of Jubilee Imparted to Arkansas Branch Convention

Although probably not a single member of our Arkansas Branch has been spared the effects of either one or two of the following calamities, which overwhelmed the state: the worst flood in the history of the Arkansas valley, two disastrous drouths, and the great depression, they have managed to hold a convention each and every year, and these conventions have been remarkably well attended, considering the comparatively small membership of the Catholic Union of Arkansas. This holds true of the meeting conducted at Little Rock,

simultaneously with the golden jubilee of St. Edward's parish of that city, on October 14 and 15.

The program was indeed a jubilee program; it virtually taxed the physical powers of resistance of the audience. But they persevered with a tenacity characteristic of our race.

In the absence from the city of Most Rev. John B. Morris, D.D., Bishop of Little Rock, the Rt. Rev. Fr. Abbot of New Subiaco, Edward Burgert, O.S.B., pontificated; the sermon, appropriate to the occasion, was delivered by Rev. Joseph Lubeley, P.R., pastor of Holy Trinity parish, St. Louis. The mass meeting, attended by a far larger number of people than we have seen at many a gathering in cities with a half-dozen, instead of only one, German parish, was addressed by the Governor of the State, the Hon. J. Marion Futrell, whose genuine candor and criticism of present conditions won for him the respect and commendation of his audience. He did not hesitate to declare that a moral regeneration was necessary; he pointed to the constantly growing number of inmates in the insane asylum of the state for proof of the moral unbalance existing in the nation at present. The discourse on study clubs by Mr. John J. Craig was likewise well received, as were the remarks of the Director of the C. B. on the New Paganism.

An equally active group, the Arkansas Branch of the N. C. W. U., met at the same time. Both the men and women conducted the routine of the convention with considerable despatch and with the result that both parties were able to adjourn on Monday afternoon. The women, at their meeting, were privileged to obtain from Rt. Rev. Abbot Burgert an account of his visit with Theresa Neumann of Konnersreuth. He came away from the Bavarian village not merely deeply impressed with the evident sincerity of the woman bearing the sacred stigmata, but also convinced that hysteria is not a factor contributing to Theresa Neumann's condition.

The name of Arnold is intimately connected with the history of the Arkansas Union, whose forty-fourth annual convention elected Mr. T. J. Arnold, Little Rock, president of the organization, of which his father was a pioneer. Mr. J. A. Schnitzer, of Ft. Smith, was again chosen for secretary and treasurer. John Gruemmer, of Conway, became first vice-president, and James Post, Altus, second vice-president.

Mrs. G. M. Zeller, Paris, was reelected president of the Women's Division, whose Spiritual Adviser, Rev. Lawrence Hoyt, O.S.B., pastor of St. Edward's church, Little Rock, contributed so materially to the success of the convention. Mrs. Matthew Durst, Little Rock, was named first vice-president. Mrs. Betty Weiterer, second-vice president, and Mrs. John Hilbers, Prairie View, secretary and treasurer.

Resolutions of State Branch Conventions

The Holy Father; His Excellency, the Most Reverend John B. Morris, Bishop of Little Rock; Taxation; the Resolutions of the Rochester convention of the C. V.; and the Golden Jubilee of St. Edward's Parish, Little Rock, are subjects of the resolutions adopted by the annual convention of the Catholic Union of Arkansas, conducted in the city named October 14-15. A further declaration, of special import, deals with the condition of the Church in Mexico and Germany:

It is with a feeling of horror we contemplate the persecution of the Church in Mexico by a Government bent on destroying religion. We extend to the Catholics of Mexico, constituting the vast majority of the nation, to the bishops and clergy, to members of sisterhoods and

the laity, our sincere sympathy. To our members we address the request to implore Almighty God to fortify the sorely tried Catholics of Mexico, as He did fortify His servant, Rev. Father Michael De Pro, S.J., who merited the martyr's crown.

To the Catholics of Germany we likewise address words of encouragement. Since the fathers of not a few of our members left the country of their birth and likewise their kin, seeking here what their fatherland denied them, the unmolested exercise of their religion, we observe with apprehension the evident tendency of the present Government of Germany to alienate the people, especially youth, from the Church and to submit conscience even to the dictates of the State. We hope and pray our coreligionists in the land of our forefathers may be spared the painful experiences of a new Kulturkampf. But whatever the future may have in store for them, let them remember the example of the great confessors of the faith whom those, abusing the power at their command, could not tempt or force to relinquish the rights of God nor the no less sacred rights of the Church.

Commend C. V. Resolutions

In a sense, a typical rural paper, the *Home Adviser*, published at Vienna, Missouri, is nevertheless in other respects unique. Dedicated to the "true interests of our homes," it is outspokenly Catholic. It fosters the interest of local branches of the C. V. and publishes quite regularly the Press Bulletins of the Bureau. Likewise the resolutions of the Cath. U. of Mo. and C. V. conventions. We would wish to see similar local papers, wherever the Catholic rural population would be benefited by a weekly devoted to Catholic principles.

The commendation a recent issue grants the resolution on Cooperative Hospitalization, adopted by the Rochester convention, is characteristic of the *Home Adviser*. Having termed the recommendation timely, the editor continues:

"Here's hoping Catholics in this country will systematically carry out this fine resolution. Talk alone won't help any.

"O yes—poor patients can enter free, and have reason to be grateful. The average, self-respecting Catholic and American citizen wants to pay as he goes. A wide field here. Save? When 'rugged individualism' gouges one at every turn; when the coarsest (often rancid) bacon sells for 20 cents and over, the like of which a frail or invalid person couldn't stomach . . . A tie-hacker might . . . A great field, indeed!"

The resolution, dedicated by the same convention to fraternal and benevolent organizations, is likewise discussed favorably in the same issue of the paper:

"These organizations do not alone provide for life insurance, sick benefits, mutual aid, employment service (the K. of C.'s alone have placed half a million unemployed since 1929), for cooperation, and social contacts (a very important consideration regarding prevention of mixed marriages) but also grant opportunity for exercising many phases of Catholic Action. If e. g., by furnishing proper amusement and pastime, a Catholic society keeps its youth away from tawdry, bawdy road-houses, and evil movies, it is doing a great deal. But such societies must function every day, and suitable accommodations or homes provided. One meeting a month is, of course, better than nothing, but it isn't much."

* * *

The resolutions adopted by our Rochester con-

vention appear to Rev. Albert Muntsch, S.J., Professor of Anthropology in St. Louis University, to constitute "a body of practical suggestions which point the way for Catholic Action on the morrow." He hopes "that they may be widely read and discussed by the Catholic press and by Catholic societies."

The well-known writer practices what he preaches; these quotations are from his article on "Four Timely Resolutions", published in the October issue of *The Guildsman* which, let us add, has just begun its third volume.

Catholic Action Promoted by District Leagues

Central Verein was at first a federation of individual societies; circumstances existing in the eighties and nineties of the past century proved the advisability of organizing societies in a particular state into leagues for the purpose of coping with local conditions. Even these State Branches, it was discovered, could not meet adequately the needs of all sections of a state, advise and direct the activities of both urban and rural societies. Hence a new member or organ was deemed necessary; it has come to be known throughout the C. V. as the District League or City Federation. These Leagues play an important part in the body known as the C. V. They are of vital importance for the strength of our organization and the execution of its programme.

An excellent example of the efficient District League is the Rochester Federation, responsible for the arrangements of the 79. convention of the C. V. Its monthly meetings are always instructive and directed at some worthy purpose. Hence this local branch has earned from the Most Reverend Archbishop Edward Mooney, Bishop of Rochester, the distinction of being classified among the "working" and not among the "talking" organizations. At present the Federation is engaged in offering its services to those contemplating the organization of Parish Credit Unions.

The practical nature of D. L. endeavors is further exemplified by the St. Paul City Federation, which, as in former years, is preparing to solicit surplus farm products in nearby rural communities for the poor in the Twin Cities. In recent years collecting potatoes, vegetables, butter, eggs, etc., has yielded returns warranting the hope that this year's efforts will increase returns. At the October meeting (the address on the Archconfraternity of Christian Doctrine, was by Rev. R. Bandas of the faculty of the Archdiocesan Seminary), the delegates agreed to cooperate in promoting the organization of Parish Credit Unions where opportunity to do so presents itself.

A similar spirit of aggressive action was evidenced by the Allegheny County League of the Pennsylvania Branch of the C. V., which, at its September meeting, voted to extend its efforts to militant opposition to the sale of immoral literature and objectionable advertisements. The wider aims of the organization were called to the mind of the delegates by the reports on the Central Verein convention. Rev. E. P. Fussenegger, Spiritual Director of the League, discoursed in an inspiring manner on the resolutions adopted on that occasion, while Mr. Frank Stifter, President of the State Branch, outlined the deliberations and transactions of the Rochester Congress. Mr. Adolph Gesk and Mrs. Genevieve Bronder reported on the annual conventions of the Pennsylvania Branches of men's and women's societies, held at East Mauch Chunk in July.

Faithfully pursuing its wonted course, and always

eager to instruct its members in Catholic Action, the Central Illinois D. L., appealing to city and country folk, conducts quarterly gatherings, distinguished by educational addresses. Meeting in Decatur September 16th, the delegates and participants, numbering over 300, attended a lecture by the Director of the Central Bureau, Mr. F. P. Kenkel, on the Roots of the New Paganism, and remarks by Mr. B. Barhorst, St. Louis, on Credit Unions. Several of the affiliated units having sponsored these cooperative thrift and loan associations, the information imparted in the latter address was of special practical value.

The meetings of D. L. comprised of societies in rural communities grant an insight into a comparatively unknown and certainly not duly appreciated source of strength of the C. V. In Beckemeyer, Ill., the semi-annual meeting of the Clinton Co. D. L., on October 14, attracted a gathering of at least 350 men and women, whom Rt. Rev. J. Fallon, Director of Schools of the Diocese of Belleville, addressed on his recent journey to Europe, and Rev. Victor T. Suren, St. Louis, on the Rochester convention of the C. V.

Still more imposing are some of the D. L. gatherings conducted in rural sections of Minnesota. Thus at Gibbon the recent annual meeting of the Southwestern District League was the occasion for the foregathering of hundreds of delegates from New Ulm, Sleepy Eye, Springfield, Morgan, Lucan, Wabasso, Clements, Leavenworth, Searles, St. George, Fairfax, Bird Island, and of a number of participants from St. Cloud, Minneapolis and St. Paul. A stately parade, a mass meeting—the principal lecture was by Rev. A. J. Keller,—constituted the programme of a veritable "Catholic Day."

To return to an urban federation. The St. Louis D. L. does not restrict its activities to the city; several times each year meetings are arranged in communities situated in St. Louis county. Such as old Florissant, for instance, where, on Sept. 23, two priests spoke knowingly and enthusiastically on the eventful gathering attended by them at Rochester and the resolutions adopted on the same occasion. The latter task was handled skillfully by Rev. A. T. Strauss, of St. Charles, Mo., while Rev. Victor C. Suren described the favorable impression he had retained of this year's general meeting of the C. V. A visitor, no stranger to our national conventions, Rt. Rev. Msgr. Raphael Fuhr, of Los Angeles, Cal., expressed his admiration for the spirit which, he thought, animated the occasion.

Even so cursory a review of the endeavors of a number of District Leagues as the present one, proves them to be indispensable organs not merely of the C. V. but of Catholic Action as well.

Another Maternity Guild

To existing Maternity Guilds the Quincy District League of the Cath. Women's Union of Illinois has now added one more.

While privileges of the associations functioning in St. Joseph's parish, San Antonio, St. Francis de Sales parish, St. Louis, and St. Anthony's parish, Milwaukee, are restricted to members of these congregations, the latest enterprise will, for the present, serve the members of all the Quincy parishes represented in the League. However, the ultimate establishment of parish guilds is not only desired but planned.—The Guild, even at the very start, was able to extend its services to a mother, whose infant was born in St. Mary's Hospital, with which institution the League had arranged for special rates.

Where the Maternity Guild is understood, its advantages are recognized. Members of the C. V. should bear in mind the repeated requests to become active promoters of this noble charity.

Strong, Beneficent Fraternals

The late Prince Kropotkin, who thought all animated creatures to be imbued with and actuated by the spirit of mutuality, would discover new proof of his theory in the Annual Report of the Secretary and the Treasurer of the Catholic Aid Association of Minnesota (September 1, 1933-August 31, 1934). While assets have reached a total of \$2,963,392.93, an increase of \$102,530.14 for the period under consideration, the officers drew but \$3780 in salaries, and the office employes \$6388.75. With other words, all of the individuals responsible for the administration of a three million dollar going concern received \$10,168.75 for their efforts and as a reward for the responsibilities accepted by them, and the conscientious performance of their duties. Total of all expenses including rent, editing and printing of the monthly *Ver-einsbote*, premiums for securing members, traveling and auditing expenses, etc., etc., amounted to \$43,778.19.

Isn't it astonishing that the members of so successful a co-operative life insurance society should have failed to apply the principle of co-operation to other affairs? For instance to the founding of so-called credit unions, a poor name for a remarkable institution.

* * *

Not a few courts of the Catholic Order of Foresters are affiliated with branches of the C. V. in the Middle West. Organized in 1883, this fraternal had 114,039 active members at the end of last year, insured for \$113,655,057.

Total assets at that time were \$29,376,691. Alone in the state of Illinois claimants were paid \$646,323.31 in 1933. Mr. Thomas H. Cannon, High Chief Ranger of the Foresters, lately completed his fortieth year of service in the organization.

Miscellany

From a Jesuit missionary in Central America comes the following request:

"Do you remember 'in illis temporibus' you sent me a copy of *Central Blatt*? Should it be possible for you to let me have a used copy occasionally, I would appreciate it for the sake of its reliable and solid articles. I know others who would read it with interest."

In accordance with a custom long observed by our Connecticut Branch and the societies affiliated with it, a penny collection intended for Mission relief was taken up on a recent occasion.

The knowledge that German missionaries are at the present time in dire straits because the Hitler regime controls all payments of money intended for foreign sources, has led the Branch to declare their collection was intended for German Missions.

The Allegheny Co. Section, Pennsylvania Branch, has now added to its membership the Parent-Teachers Association of St. Lawrence parish, E. E., Pittsburgh. According to a newspaper report, "a motion to affiliate with the Catholic Central Verein was carried unanimously" at the last meeting of the organization.

On that occasion Rev. Paul E. Campbell, D.D., Diocesan Superintendent of Schools, submitted a striking array of facts and figures pertaining to the cost of Catholic education and the saving to the taxpayers through the relief Catholics, bearing a double burden, granted them.

Organized in 1858, St. Aloysius Young Men's Benevolent Society, of Utica, N. Y., has met continuously in one building, the "old school house," since its first regular meeting on January 16, 1859.

Twice in its history did the society guarantee those of its members serving their country under arms non-forfeiture of their privileges: on June 16, 1861, and again on May 7, 1917. Sixteen of its members served in the Union army, while 27 participated in the World War.

Such staunch members of our organization, as the late Lambert Nelbach and Joseph Frei, who died in 1932, were members of St. Aloysius Society. The former induced it to adopt the motto: "Religion, Charity, Diligence, Recreation"; it had for its model the motto Father Kolping gave the society founded by him.

Somewhere east of the Ohio River there is a priest, member of a Religious Order, who is, we were told, a veteran in his eighty-fourth year. To one of his confreres in Religion, who had told him that he considered the Rochester convention "a social week", constituting a course in Catholic Action and social justice, he wrote:

"The newspaper accounts of the Rochester convention read like those of old time meetings. Rochester and Buffalo are historically the 'cradles' of the movement. I have a vivid recollection (at 83!) of the interest my father took in the proceedings and meetings in the early days of the C. V.—The topics discussed were really vital questions and admirably presented. If the C. V. had not been labelled 'German', it would have attracted livelier attention and been more widely promoted and propagated by certain parties. The C. V. has never been disloyal to its original program, has accomplished a world of good without blare of trumpets; the champion upholder of Catholic education, it has knitted in close bonds the scattered German Catholics in many sections of the country and become the forerunner of true Catholic Action, as shown by results."

In addition to recommending to its readers the perusal of the Resolutions, adopted by the C. V. at its Rochester convention, and published in the same issue, the *Prairie Messenger* has a good word for our press bulletins:

"It may be well to remind our readers on this occasion that the *Messenger* is profiting from the work of the Central Verein throughout the year insofar as this organization of Catholic laymen prepares and sends out gratis many a timely article. These articles are recognizable by the reference, 'C. V. Service'."

Published by the Benedictines of St. Peter's Abbey, at Muenster, Saskatchewan, the *Prairie Messenger* is a well-edited champion of the Catholic cause, alert to the subversive influence corroding Christian life and morals.

Your *C. B. & S. J.* is a high-class review, and just the kind that is much needed in the present crisis.

REV. F. A. H., Ohio

Books Reviewed

Received for Review

- Tourscher, Rev. F. E., O.S.A., War and Peace in St. Augustine's De Civitate Dei. Cath. Ass'n for Internat. Peace, Wash., D. C., 1934. 20 p. Price 10 cts.
- Bronson, Roy A., The Economic Organization of Society and the Encyclical. Cath. Conf. on Industrial Problems, Wash., D. C., 1934. 14 p.
- Report of the Pittsburgh Meeting, Feb. 12-13, 1934. Cath. Conf. on Industrial Problems, Wash., D. C., 1934. 15 p.
- Deck, Rev. E. M., The Baltimore Catechism No. 1. With Explanations. 2. ed. p. c., 64 p.; The Baltimore Catechism No. 3. With Explanations. 2. ed. p. c., 192 p. Rauch & Stoekl Prg. Co., Buffalo, N. Y.
- Van Acken, Bernard, S.J. A Handbook for Sisters. VIII and 388 p. 1931. Herder Book Co., St. Louis. \$3.00.

This book is all its title implies, and more. It is a work that should be offered to every girl entering religious life. As an ascetical treatise, it cannot be surpassed in clearness and practicability. Many problems, both major and minor, which might harrass the minds of feminine religious and cause untold uneasiness and possible harm, are lucidly solved. From the canonical standpoint, the work is remarkable for possessing the seemingly incompatible characteristics of conciseness and thoroughness. General Church Laws are interpreted in their direct relation to conventual life, thereby preventing any possible misapplication. The volume will prove the source of both exact and comprehensive knowledge for the individual Sister and an ever handy and efficient reference for the Superioress.

FR. BERNARD BURKE, O.M.Cap.

Glenn, Paul J., Ph. D. Criteriology. B. Herder Book Co., St. Louis. XII and 262 pp. 1933. \$1.75.

As stated in the preface to this manual, there is a real need for English texts in Criteriology, the most fundamental of all philosophic sciences. The present work, I am convinced, will help greatly to satisfy this need.

In a methodical, lucid and forceful manner, it raises and explains the epistemological question, and then solves it in favor of Objectivism. Knowledge in general, then sense- and intellectual knowledge in particular, are thoroughly analyzed and explained in the first part. This is followed by a like treatment of Truth, and its Criterion. In the third part, the central question of Criteriology, that of the existence of Certitude in general, is answered in the affirmative, and opposing opinions are ably refuted. A detailed treatment of the certitude of sense-knowledge, of intellectual knowledge, and of faith, closes the work.

Besides being very happy in his illustrations, the author is extremely careful to explain his terminology, and repeatedly insists on the difference between the common and the philo-

sophical use of given terms, such as, for example, "subject", "object" (p. 16) and "suspicion" (p. 116).

A practical bent is similarly evinced in the seizing of opportunities to decry popular errors, as when he writes of the universally proclaimed "open mind": "It would be as silly to advise the 'open mind', when it is possible for the mind to close with certitude upon truth, as it would be to advise one to go through life with 'an open mouth', with the stupid gape of the imbecile" (p. 121).

The work is not without minor defects, it is true. It is difficult to understand, for instance, the summary dismissal of the need to justify the validity of Induction (p. 229). Then, the cause of Mill's difficulty concerning the value of Deduction, that is, the supposed merely enumerative nature of the universal proposition, is not pointed out. Furthermore, consistent inclusion of the traditional Latin terminology of the School, if only in parentheses, might be expected in a work primarily intended for ecclesiastical students.

The advisability of the method used in developing the subject, a method common to many others, might well be questioned. The first half of the book delves into the metaphysics of cognition, truth and certitude, as these are conceived by the Objectivist, or, as Dr. Glenn prefers to call him, the Dogmatist. During all this time the alert student is being harassed by thoughts such as these: "By what right do you affirm them to be of such nature? Are you not begging the question?"

Why not preclude all possibility of being suspected of 'begging the question' by briefly explaining the common-sense, pre-scientific view of the nature of cognition, truth, and certitude, (which is also the traditional philosophic view, up to Kant's 'Copernican Inversion'), and then immediately raising and solving the central question of Criteriology—whether this common-sense and traditional view can be scientifically established as legitimate? Then, and not before, a methodical, metaphysical analysis of true and certain cognition will be in place.

The lack of an adequate historical background is also to be regretted. Though this may be explained by the unpretentious purpose and size of the manual, it only serves to emphasize the impossibility of treating this, of all philosophical subjects, in a comprehensive and satisfying manner, divorced from its historical setting.

Despite these short-comings, the work is of sterling value, and deserves a place in the library of every undergraduate student of philosophy.

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Central-Blatt and Social Justice

Veröffentlicht von der Central-Stelle des Central-Vereins.

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Central Bureau of the Central Verein,
3835 Westminster Place, St. Louis, Mo.

Die berufsständische Idee in Vergangenheit und Gegenwart.

Eine sozialgeschichtliche Untersuchung.

I.

In den letzten Jahren, vor allem seit Ende des Weltkrieges, ist in Europa die sogenannte "berufsständische Frage" oder die "berufsständische Idee" immer wieder aufgetaucht; seitdem der Papst Pius XI. sie in seiner grossen sozialen Enzyklika "Quadragesimo anno" auch als Muster für eine christliche Gesellschaftsordnung hingestellt hat, ist sie dann stark in den Vordergrund getreten und heute gibt es in Europa schon mehrere Staaten, die ihre neue Gesellschaft auf Grund dieses berufsständischen Ideals aufbauen wollen, ja sogar schon Verfassungen in diesem Sinne besitzen.

Was versteht man nun unter berufsständischer Idee? Dazu muss man sich vorerst einmal das Wort näher ansehen. "Berufsstand" — das ist eine nähere Erläuterung des Wortes "Stand". Dieser Ausdruck ist sehr gebräuchlich. Wir sprechen vom "Bürgerstand", vom "Ritterstand", vom "Arbeiterstand" usw. Gerade die letzte Bezeichnung (d. i. Arbeiterstand) zeigt uns aber schon, dass sich der eigentliche Begriff des Wortes "Stand" schon zu verflüchtigen begonnen hat. Denn — streng genommen — ist die Arbeiterschaft noch kein Stand, sondern eher eine "Klasse". Es ist erst unsere Aufgabe, die Standwerdung der Arbeiterschaft durchzuführen. Der Unterschied zwischen "Stand" und "Klasse" liegt aber wesentlich darin, dass die Klasse eine Vereinigung von Menschen darstellt, die unter den gleichen sozialen Bedingungen stehen; "Stand" dagegen ist eine Gemeinschaft von Menschen, die den gleichen Beruf ausüben. Wenn wir das praktisch erläutern wollen, so wäre das ungefähr so: alle jene, welche nicht selbstständig erwerbsfähig sind (also keine eigene Fabrik, Werkstätte u. dgl. besitzen), gehören einer Klasse an, die

man — sagen wir — die "Klasse" der Arbeitnehmer nennen könnte. Während etwa alle jene, die einen eigenen Betrieb besitzen und selbst vielleicht Arbeiter oder Angestellte aufnehmen, die "Klasse" der Arbeitgeber bilden. Der Gegensatz, der zwischen diesen beiden Gruppen besteht, wird vom Marxismus (dieser orthodoxen Form des modernen Sozialismus) als "Klassenkampf" bezeichnet. "Stand" hingegen ist nicht die Gemeinschaft aller Arbeitnehmer oder aller Arbeitgeber, sondern die Gemeinschaft aller Arbeitgeber und Arbeitnehmer, die den gleichen Beruf haben oder die gleiche Tätigkeit ausüben. Alle jene, die etwa in der Industrie beschäftigt sind, gleichgültig, ob als Besitzer, Generaldirektoren, Ingenieure, Beamte oder Arbeiter, gehören zum Stand der Industrie. Es ist klar, dass sich zwischen ihnen eine ganze Anzahl von gemeinsamen Interessen ergeben. Der "Stand" der Industrie hat etwa daran Interesse, dass die Leistungsfähigkeit voll ausgenutzt wird, dass Absatzmöglichkeiten vorhanden sind usw. Es ist wohl selbstverständlich, dass solche Fragen im Interesse aller Menschen liegen, die in diesem Berufe stehen, gleichgültig ob es Arbeitgeber oder Arbeitnehmer sind. Denn so wie der Besitzer Interesse hat, zu verdienen, so hat der Angestellte Interesse, dass das Geschäft geht, damit er nicht abgebaut wird.

Was will nun die berufsständische Idee? Sie will die ganze Gesellschaft in diesem Sinne ordnen, dass die einzelnen Berufsstände ein gewichtiges Wort bei Vertretung ihrer Interessen mitzusprechen haben. Die Berufsstände sollen Selbstverwaltungskörper werden. In der parlamentarisch-demokratischen Form des Staates ist es ja theoretisch so, dass der Berufsstand keinerlei Gewähr dafür hat, dass seine Interessen die notwendige Berücksichtigung finden. Ueber ein Gesetz, das einen ganzen Industriezweig brachlegen kann, entscheiden ja bei Abstimmungen nicht nur Fachleute, Berufsangehörige, die sich gut auskennen, sondern in der Mehrheit Menschen, die — so viel guten Willen sie auch besitzen mögen, das Rechte zu treffen — dennoch aus rein praktischen Gründen nicht immer in der Lage sein werden, erfahrungsgemäss und sinnvoll ihr Urteil abzugeben. So kann es leicht zu unliebsamen und für die Wirtschaft und damit für den ganzen Staat schädlichen Beschlüssen kommen.

Der Mensch tritt eben in dieser Form der modernen Gesellschaft dem Staate als Einzelwesen gegenüber; neben ihm finden sich so und so viele andere Einzelwesen und die Summe dieser Einzelwesen soll dann das Staatsvolk darstellen. Dies entspricht so ziemlich der alten Theorie des französischen Aufklärers Jean Jacques Rousseau (1712-1778), der in seinem Buche "Contrat social" lehrte, die ersten Staaten seien in der Weise entstanden, dass ein

Haufe Menschen zusammengekommen sei und ein Oberhaupt gewählt hätte. Auf Grund dieser Theorie arbeitete ja auch die französische Revolution. Die neue Völkerkunde und Vorgeschiede hat allerdings festgestellt, dass diese Meinung von der Entstehung des Staates falsch ist: der Staat ging vielmehr immer aus Verbänden von Menschen, aus Familien, Sippen und Stämmen hervor. Demgegenüber betrachtet nun die berufsständische Idee den Menschen nicht als Einzelwesen, sondern als Glied des Berufsstandes. Der Industriearbeiter etwa steht nicht als solcher allein dem Staate gegenüber, sondern er ist Mitglied des Berufsstandes der Industrie und durch diesen übt er seine staatsbürgerlichen Rechte und Pflichten aus. Das hat den unbestreitbaren Vorteil, dass der Stand seine Vorschläge wesentlich leichter durchsetzen kann als es der einzelne Staatsbürger vermag. Denn hinter ihm stehen die Tausende der Standesgenossen. Andererseits erfährt die Staatsregierung von fachmännischer Seite, was den einzelnen Ständen nützt und es kann der richtige Ausgleich zwischen des Standesinteressen und dem allgemeinen Staatswohl getroffen werden. Die berufsständische Idee will ja, dass jeder Stand die Angelegenheiten, die ihn angehen, auch allein behandelt. Wenn etwa ein neuer Zollsatz in Beratung steht, der die Interessen der Landwirtschaft berühren würde, so urteilt in einer berufsständischen Gesellschaft nicht der Arbeiter und nicht der Beamte und nicht der Advokat über diese Frage, sondern nur der Bauer durch seine gewählten Vertreter. Er hat ja am meisten Einblick in die Frage, er kann sie am besten lösen. Und um zu verhindern, dass der einzelne Stand für sich Vorteile heraus schlägt, die dem Staatsganzen und den anderen Ständen schaden würden, besitzt der Staat ein Oberaufsichtsrecht über alle Stände und hat die Aufgabe dafür zu sorgen, dass der gerechte Ausgleich getroffen wird.

Der Staat wird also durch die berufsständische Ordnung nicht überflüssig, er ist sogar sehr notwendig, aber er wird von vielen Dingen befreit, die er heute noch tun muss: in Europa muss heute der Staat die Arbeitslosenunterstützung aufbringen. Das belastet sehr oft das Staatsbudget in drückender Weise. Die berufsständische Ordnung würde die Regelung dieser Frage den Ständen überlassen. Im heutigen Staate hat der Staat sich um Gewerbeordnungen und Arbeitergesetze zu kümmern; der berufsständische Staat würde dies den Ständen überlassen. Natürlich immer unter seiner Oberhoheit, so dass niemanden ein Unrecht zugefügt werden könnte. Dadurch bekommt aber der Staat, der heute vieles Unnötige erledigen muss, auf der anderen Seite wieder eine Hoheitsstellung zurück, die er im Staate des 19. Jahrhunderts nicht besessen hatte. Der liberale Staatsbegriff beruhte ja darauf, dass

der Staat sich überhaupt nicht um die wirtschaftlichen Belange zu kümmern habe, seine Aufgabe sei es vielmehr bloss, für "Ruhe und Ordnung" zu sorgen. Der berufsständische Staat fasst seine Aufgabe weiter: er ist nicht nur dazu da, um die Polizei zu spielen, sondern er ist der berufene Schützer der gesellschaftlichen Ordnung. Er darf die Selbstverwaltung der Berufsstände nicht verhindern, er darf aber auch das allgemeine Wohl nicht unberücksichtigt lassen.

Die Idee der berufsständischen Ordnung ist sowohl gegen den Sozialismus wie gegen den Liberalismus gewendet. Sie anerkennt das Privateigentum, sie anerkennt die gesellschaftliche Gliederung der Menschen, sie bekämpft den "Klassenkampf" und ist so der schroffste Gegensatz zum Marxismus, der das Privateigentum an Produktionsmitteln sozialisieren will, keine ständische Gliederung kennt und den "Klassenkampf" predigt. Andererseits lehnt sie den liberalen Gedanken von der Freiheit der Wirtschaft im schrankenlosen Masse ab und stellt die persönliche Kraft und den Unternehmungsgeist des einzelnen "Wirtschaftsführers" in den Dienst und in den Rahmen des Berufsstandes. Wer sich dem nicht fügt, gegen den schreitet allerdings die berufsständische Ordnung mit allen ihr zu Gebote stehenden Mitteln ein. Ein reines egoistisches Verfolgen von Privatinteressen ohne Rücksicht auf das Gesamtwohl des Standes oder des Volkes wird unmöglich. Die Gesellschaft besteht auch nicht — wie es der Liberalismus haben will — aus den Einzelindividuen, sondern aus gegliederten, organischen Gemeinschaften. Der Mensch wird nicht als Zahl, sondern als Persönlichkeit und Standesgenosse gewertet.

Die berufsständische Idee hat — und das wird meistens übersehen — mit der Staatsform an sich nichts zu tun: sie ist in Republiken gerade so gut durchführbar wie in Monarchien. Schon gar nicht ist die Diktatur eine der berufsständischen Ordnung eigene Verfassungsform: sie kann aber als Uebergang zur Herstellung einer berufsständischen Ordnung gute Dienste leisten.

DR. E. GOERLICH, Wien.

Wie Berge türmen sich die Probleme vor uns auf. Wir wollen im Geiste der päpstlichen Rundschreiben an ihre Lösung herantreten in religiöser Vertiefung unseres Vereinslebens und in jener geschlossenen Einheit, die allein die Ueberwindung der Schwierigkeiten und die Schlagkraft für die Erreichung grosser Ziele verbürgt. Dazu erbitten wir den Segen Gottes und die Fürbitte der Gnadenmutter im schweizerischen Landesheiligtum zu Einsiedeln.

Dr. A. Hättenschwiller¹⁾

¹⁾ Luzern. Volksvereinsarbeit im Jahre 1933-34.

Aus Central-Verein und Central-Stelle.

Was die heutige Zeit braucht, ist ernste sachliche Erwägung der vielen Ursachen des Verderbens, ist ernstes Bemühen, aufzubauen und sichere Grundlagen für die Volkswohlfahrt zu schaffen, ist Klarheit in der Feststellung der wechselseitigen Rechte und Pflichten zwischen den Besitzenden und den Besitzlosen, den Arbeitgebern und Arbeitnehmern, wie Pius XI. sagt. Es ist notwendig, nach den Weisungen des Hl. Vaters wahre Gemeinschaft zu schaffen zwischen den Mitgliedern derselben Berufskreise und Frieden zwischen allen Berufsständen.

Hirtenbrief der Erzbischöfe
und Bischöfe Oesterreichs (1932).

Zur Sprachenfrage.

Oeffters bereits wiesen wir darauf hin, wie falsch es sei, den Rückgang der deutschen Presse in unserem Lande in jüngster Zeit vorzüglich dem Weltkrieg zuzuschreiben.

Auf dem 14. zu Erfurt am 11. Oktober 1909 abgehaltenen Caritastag sprach ein Priester der Kongregation vom Hl. Geist, Pater Laux, der lange Zeit als Missionar in unserem Lande gewirkt hatte, über "Das katholische Deutschtum in den Vereinigten Staaten Nordamerikas." Redner äusserte sich sowohl über die Frage, wie es eigentlich um die deutsche Sprache in unserem Lande bestellt sei, als auch über die Lage der deutschen Presse hiezulande. Sein Urteil lautete:

„Es ist jammerschade, dass dem so ist, aber jeder Kenner der amerikanischen Verhältnisse muss es eingestehen: in nicht allzu ferner Zeit, wenn inzwischen keine neue Völkerwanderung aus Deutschland stattfindet, wird die deutsche Sprache in den Vereinigten Staaten, als Volkssprache, rettungslos verloren gegangen sein oder doch in jene ausgeartet sein, die man Pennsylvania-Deutsch nennt und die jetzt schon für etwa drei Millionen Amerikaner Umgangssprache ist und eine eigene Literatur gezeitigt hat.“

Pater Laux fügte dem noch hinzu: "Jung-Deutsch-Amerika spricht jetzt schon kein Deutsch mehr, oder doch nur ein sehr mangelhaftes, auch wenn es ihm in der Pfarrschule mehr oder minder beigebracht wurde." Sein Urteil über das deutsch-amerikanische Zeitungswesen aber lautet:

„Die deutsche Presse ist der Zahl und Verbreitung nach im Rückgang. Unter den 22,500 amerikanischen Zeitungen und Zeitschriften gab es 1896 noch 787 deutsche, 1907 aber war die Zahl derselben bereits auf 669 (65 tägliche) herabgesunken. Von den 300 katholischen Blättern sind nur 45 deutsch.“

Im Verlauf seiner Ausführungen kam Referent sodann auch auf unsern C. V. und seine Generalversammlungen zu sprechen. Nachdem er das günstige Urteil der "New Yorker Staatszeitung" über unsere im gleichen Jahr abgehaltene Versammlung angeführt hatte, bemerkte der Redner des weiteren:

„Bei Gelegenheit einer solchen Tagung habe ich es erlebt, dass die Mehrzahl des Publikums durchweg die deutschen Reden auf englisch besprochen hat. Es ist auch schon vorgekommen, dass ein Redner, der mitten in seiner deutschen Rede stecken geblieben ist, ungeübt auf englisch weiterfuhr und für seine Geistesgegenwart reichen Beifall erntete. Wie es denn ja auch gar nicht selten vorkommt, dass ein Pastor, der eben Eltern und Kindern die Pflege der deutschen Sprache warm empfohlen hat, ein paar Minuten darauf überrascht wurde in eifrigem englischen Geplauder mit denselben Pfarrkindern.“¹⁾

Sämtliche von P. Laux bei dieser Gelegenheit erwähnte Erscheinungen machten sich nicht erst um das Jahr 1910 bemerkbar. Bereits zu einer Zeit, als die Einwanderung aus Deutschland noch nicht zu ebbem begonnen hatte, war es augenscheinlich, das Deutsche werde sich in unserem Lande als Umgangssprache nicht dauernd zu erhalten vermögen. Leider beging man den Fehler, auf das Deutsche als Kultursprache nicht genug Wert zu legen. Von Deutschland aus hätte nach dieser Richtung mehr geschehen sollen. Die französische Regierung war in dieser Hinsicht klüger, indem sie vor vielen Jahren bereits die Förderung der Alliance Française unternahm. Wie sie die sprachlichen und kulturellen Bestrebungen L'Union Saint-Jean-Baptiste D'Amerique heute noch befördert, wurde jüngst in diesen Blättern berichtet.

F. P. K.

Die Lebensversicherungsfrage im C. V. vor 50 Jahren.

Obgleich wir nun seit zwanzig Jahren bestrebt sind, deutschamerikanische Bücher, Zeitschriften und andere Druckwerke, die als historische Quellen von Wert sind, zu sammeln, ist es uns bisher nicht gelungen, mehr als zwei Hefte der von Rev. A. Schwenniger vor sechzig Jahren herausgegebenen Monatsschrift "Der Vereinsbote" aufzutreiben. Es sind dies das 7. Heft des 2. Jahrgangs, Juni, 1876, und das 9. Heft des 3. Jahrgangs, September, 1877. Dabei handelt es sich um eine Zeitschrift, die, wie es auf dem Titelblatt des zuerst erwähnten Heftes heisst, "im Interesse des deutschen römisch-katholischen Central-Vereins von Nord-Amerika" veröffentlicht wurde, während im folgenden Jahre, 1877, "Der Vereinsbote" geradezu als "Officielles Organ des deutschen römisch-katholischen Central-Vereins von Nord-Amerika" bezeichnet wird.

Der Inhalt beider Hefte ist für die Geschichte des C. V. und seiner Zweige von besonderer Bedeutung. Es scheint dem Herausgeber, dem so fähigen Rev. A. Schwenniger, der zeitweilig Sekretär des C. V. war, vor allem daran gelegen gewesen zu sein, die Gründung von Sterbekassen anzuregen und deren Ausbau und Festigung

¹⁾ Das Auswandererproblem. Freiburg 1910, S. 20-21.

zu betreiben. Im 9. Heft des 3. Jahrgangs bespricht er diese Frage unter der Ueberschrift: "Lebensversicherung oder Sterbekassen." An einer Stelle dieses Aufsatzes heisst es nun:

„Der Central-Verein wurde errichtet als eine Schutzmauer gegen den Einfluss der Logenbrüder. Die Loge verlockte durch die materiellen Vorteile, welche sie als einen Köder an der Angel aushängte, so manchen Katholiken, dass er ihnen in's Garn lief. Katholische Männer, welche diese Gefahr aus eigener Anschauung zu würdigen wussten, dachten: Wir müssen hier dem 'schwarzen Kasper' durch seine eigenen Mittel das Handwerk legen. Die Unterstützungsvereine und ihre Verbindung zu einem grossen Bunde sollten dieses Mittel sein. Und das Mittel hat sich bewährt. Achtung und Ehre daher den Gründern des Bundes!

„Aber alles Menschliche tritt mangelhaft in die Welt. Der Mensch selbst, wie hilflos, bedürftig kommt er an's Licht! Wie kann er der Pflege der Mutter so gar nicht entbehren! Er ist ja schlimmer dran als das Kalb, welches gleich auf allen Vieren stehen kann. Was später das Vollkommenste werden soll, ist im Ursprung am kleinsten und unbedeutendsten. Es wächst allmählig, und während es wächst, macht es keinen Lärm.

„Warum sollte also der Central-Verein nicht der Entwicklung und des Fortschritts bedürftig sein? Und er war es und ist es und wird es stets bleiben. Die Unterstützungsvereine haben schon Tausende von katholischen Männern vor den Fallstricken der Loge bewahrt, aber dieses Ziel würden sie noch wirksamer erreicht haben, wenn sie alle Vorteile der Loge geboten hätten. Und zu diesen zählen auch die Vorteile der Sterbekasse, und dass der Central-Verein sein Ziel erreiche, dazu muss er auch diesen Vorsprung seines Gegners überwinden.“

Wie es scheint, haben diese Vorschläge die allgemeine Zustimmung damals nicht gleich erlangt. Erklärt doch Schwenniger im Laufe seiner Darlegungen:

„Mancher hat schon gesagt: Ei was! Lebensversicherung! fort damit! Der Central-Verein hat ein höheres Ziel! Er soll sich mit solchen Dingen nicht abgeben!“

Hier und dort fand Schwenniger's Antrag jedoch Gehör. Er schreibt daher gleich eingangs im angeführten Artikel:

„Kam ist in Cleveland der Beschluss gefasst worden, dass die Lokal-Vereine Hand in Hand mit ihren Priestern in jeder Diözese dahin wirken sollen, dass Sterbekassen, ähnlich einer gegenseitigen Lebens-Versicherung, gegründet werden sollen, so sehen wir die Vereine in Indianapolis bereits mit ihrem Pfarrer, dem hochwürdigen Herrn A. Scheideler, Hand an's Werk legen, und die weiter unten mitgeteilte Constitution ist das Resultat.“

Der Gedanke, dass die dem Central-Verein angeschlossenen Unterstützungsvereine einen grossen Versicherungsbund gründen sollten, wurde später ausgeführt im Wittwen- und Waisenfonds. Jedoch, vor rund dreissig Jahren wurde die Scheidung zwischen C. V. und dem W. W. F. vollzogen und Schwenniger's Plan endgültig zu Grabe getragen.

Es bedarf wohl kaum der Bitte, der C. St. behilflich zu sein, weitere Exemplare dieses Vereinsboten aufzutreiben. Ueberhaupt möge man sich stets daran erinnern, dass einzelne alte Zeitungsblätter dieser Art, ja selbst Ausschnitte, in die Bibliothek des C. V. gehören.

Generalversammlung des Staatsverbandes California.

Die 35. jährliche Generalversammlung des Staatsverbandes von California wurde am 2. und 3. September in der St. Bonifatius Gemeinde in San Francisco, der Muttergemeinde der deutschen Katholiken Californias, abgehalten. Delegierte aus allen Teilen des Staates, besonders von Oakland, Sacramento, San Jose, Los Gatos, Santa Clara, Santa Rosa und Los Angeles, wohnten der Versammlung bei. Die Festpredigt beim feierlichen Amte in St. Bonifaz hielt der hochw. Fr. Georg Wehmeier, O.F.M.

Eine neue Einführungs-Ceremonie, bestimmt den Eintritt der Kandidaten in die Vereine eindrucksvoller und interessanter zu gestalten, wurde den Delegierten vor Augen führen; sie an die Zwecke katholischen Vereinsgeführt und von ihnen gutgeheissen. Sie soll historische Momente des katholischen Deutschtums und der deutschen katholischen Vereine den Kandidaten vor wesens und an die Pflichten der Vereine und deren Mitglieder erinnern, und auf die Ausübung katholischer Aktion hinweisen.

Bei dem Katholikentage am Sonntag Abend, abgehalten im Auditorium der Gemeinde, waren die Hauptredner Herr Heinrich Funck, Dr. Maximilian A. Buchner, Herr John E. Morris, von der San Francisco Academy, der hochw. P. Lorenz Mutter, O.F.M., Pfarrer der Gemeinde, der hochw. P. Martin Knauff, O.F.M., Kommissar des Verbandes, der hochw. P. George Wehmeier, O.F.M., und der hochw. Provinzial der Franziskaner an der Küste, P. Novatus Benzing, O.F.M.

Die von der Versammlung gutgeheissenen Resolutionen schliessen sich eng an jene des Central-Vereins an.

Als Präsident des Verbandes für das kommende Jahr wurde Herr August Petry von San Francisco erwählt. Die nächstjährige Generalversammlung soll in der von den hochw. Jesuitenpatres pastorierten St. Marien Gemeinde zu San Jose, der Gartenstadt Californias, gehalten werden.

Zeitgemässe Warnung.

Es ist nicht nur angebracht, sondern höchst wünschenswert und notwendig, dass unsere katholischen Verbände ihre Mitglieder immer wieder warnen gegen die so offensichtliche Neigung, dem Staate Machtvollkommenheiten zu übertragen, die auf die Dauer nur zu einem neuen Absolutismus führen können.

Nach reiflicher Erwägung, das Ergebnis einer längeren Debatte, nahm die diesjährige Generalversammlung des Staatsverbandes Minnesota folgenden Entschluss an:

„Angeichts der zur Zeit sich geltend machenden extremen Bestrebungen und insbesondere angesichts der fortgesetzt sich steigernden Neigung, der Regierung allzuweitreichende Vollmachten zu übertragen, mahnen wir die Beamten und Mitglieder aller in unserm Verband zusammengeschlossenen Vereine, sorglich die Vorschläge zu überwachen, die der kommenden Sitzung der Legislatur unterbreitet werden mögen, insbesondere jene, die sich auf Fragen der Schule und Erziehung beziehen.“

Besonders angebracht war bei dieser Gelegenheit auch der Hinweis auf die sich kundgebenden radikalen Strömungen, die eine weit grössere Gefahr bilden, als man zu ahnen scheint. Es handelt sich hier um eine jener Erscheinungen

sozialer Art, die, nachdem sie einmal in Bewegung geraten, lawinenartig fortzuschreiten pflegen, alles mit sich in den Abgrund reissend.

Daher sollte jeder gewissenhafte Bürger es sich zwei Mal überlegen, ehe er unbedachterweise radikalen Vorschlägen seine Stimme leiht und radikalen Führern Vorspanndienste leistet.

Eine kath. Tagespresse?

Ueber einen für alle Katholiken unseres Landes bedeutsamen Gegenstand spricht ein erfolgreicher Volksmissionar, indem er sich auf einen unserer Pressbriefe bezieht, folgende Ansichten aus:

„Mit Interesse las ich Ihren Aufsatz über die versuchende Presse im 'Wanderer'. Aber, was machen? Die kath. Presse ist für Erwachsene, was die kath. Schule für Kinder ist. Oft dachte ich bereits bei mir, wir sollten in allen grossen Städten des Landes eine Zeitung besitzen vom Umfang des Denver 'Register', mit kurzen Angaben über die wichtigsten Tagesereignisse. Alles, was wirklich lesenswert und wünschenswert ist, kann in etlichen Seiten gesagt und gedruckt werden. Man liest in unsern Tagesblättern meistens ja doch nur die Überschriften.“

Immer wieder sprechen ernstdenkende Männer, Priester und Laien, den Wunsch aus nach einer kath. Tagespresse für unser Land. Leider sind wir von dessen Erfüllung heute noch ebenso weit entfernt wie vor zwanzig oder dreissig Jahren. Es fehlt die Erziehung des Volkes zur kathol. Lektüre.

Aus unsrer Missionspost.

Die weise Anordnung Pius XI., Missionsgebiete sobald wie tunlich dem eingeborenen Klerus zu übergeben, trägt bereits Früchte. Wie sich denken lässt, ergeben sich aus einer solchen Umwandlung auch Schwierigkeiten. Ueber beides berichtet uns Pater F. Roeb, O.F.M., aus der Präfektur Lintsing in der Provinz Shantung, China, folgendes:

„Die bisherige Aufgabe der ausländischen Missionare bestand hauptsächlich in Gewinnung von Neuchristen. Nun gilt es, das Christentum bodenständig zu machen. So will es der hl. Vater, der 'Papst der Missionen'. Bereits 21 Missionsgebiete sind dem einheimischen Klerus übertragen. Das ist ein gewaltiger Fortschritt in der Missionierung Chinas. Dass mit dieser Neuorientierung auf dem chinesischen Missionsfelde auch neue schwere Aufgaben entstehen und ungeheure Anforderungen an die einheimischen Missionselemente gestellt werden, wird Ihnen dabei gewiss nicht entgehen. Als einziger Ausländer in einem solchen einheimischen Missionsgebiete habe ich diese grossen Schwierigkeiten tagtäglich vor Augen und darf Sie daher wohl um so inniger bitten, doch vor allem des einheimischen Klerus gütigst weiter gedenken zu wollen.“

Wie wir bei einer früheren Gelegenheit meldeten, ist die C. St. bemüht, den einheimischen Klerus der Präfektur Lintsing mit den notwendigen liturgischen Büchern zu versehen. Mit deren Besorgung haben wir, versichert uns der genannte Missionar, dem einheimischen Klerus "wirklich gute Dienste geleistet." Angesichts der herrschenden Lage schreibt Pater Roeb:

„Bitte, helfen Sie uns weiter, wann immer Sie das zu tun vermögen, denn wir befinden uns tatsächlich in äusserster Not. Die Schwierigkeiten werden immer grösser.“ So der Sekretär des hochwst. Apost. Präfekten Gaspar Hu.

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Zu den unserer Ansicht nach heroischen Missionsschwestern gehören die in Neu Guinea tätigen Ordensfrauen. Sie haben es nicht nur mit Wilden zu tun, die vor nicht allzulanger Zeit Menschenfresser waren, sondern mit einem Tropenklima und einer Tropenwildnis, die beide Weissen grosse Schwierigkeiten bereiten. Deshalb liegen uns die Anliegen dieser Missionarinnen besonders am Herzen und wir führen daher ihre kleinen Wünsche gerne nach Möglichkeit aus. Darüber schreibt uns nun die ehrw. Sr. M. Crescentia, S.M.S.M., aus Tarlena:

„Vor einigen Tagen erhielt ich das Paket mit den zwei Harken, zwei Hacken, Rosenkränzen und schönen Perlen. Ich war darüber von Herzen erfreut.... Die zwei Harken haben uns am verflossenen Samstag bereits gute Dienste geleistet und die Hacken werden uns sehr nützlich sein bei der Bebauung des Gemüsegartens. Am verflossenen Freitag feierte meine amerikanische Mitschwester M. Laura Namenstag. Bei dieser Gelegenheit gab sie jedem Mädchen unserer Missionsstation einen Fingerhut voll der von Ihnen uns zugeschickten Perlen. Auch die Rosenkränze wurden verteilt, jedoch reichten sie nicht ganz aus, weil wir gegenwärtig 32 Mädchen hier haben. Mangelnder Nahrungsmittel halber vermögen wir vorläufig keine grössere Anzahl von Mädchen aufzunehmen. Leider haben uns die Wildschweine den grössten Teil unserer Pflanzung verwüstet. Vor vier Wochen haben wir eine neue Pflanzung angelegt und in etwas mehr als drei Monaten wird sie uns Süsskartoffeln liefern. Bis dahin müssen wir unsere Schützlinge mit Reis ernähren, den wir kaufen müssen.“

Zum Schluss erbittet sich Sr. M. Crescentia von uns Gasperlen, kleine Taschenmesser, Scheeren, Mundharmonikas, oder andere Musikinstrumente, Rosenkränze und Kreuzchen.

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Ein von Pater Ad. Müller, S.M., am 28. Juni d. J. zu Sipai (Konua), Neu Guinea, an uns gerichtetes Schreiben erreichte uns erst Mitte September. So vom Weltverkehr abgeschnitten ist die neue, diesem Missionar anvertraute Mission. P. Müller schreibt uns u. a.:

„Seit einem Monat bin ich nun hier und versuche mit dem wenigen mir zur Verfügung stehenden Handwerkzeug so schnell wie möglich ein Unterkommen für mich zu bauen. Sobald mir dies gelungen sein wird, kann ich daran denken, eine Kirche und ein 'Boys House' mit Schule zu errichten. Vorläufig muss ich alle Gebäulichkeiten mit Sagopalmbältern herstellen, da mir keine andern Mittel zur Verfügung stehen. Mit der Hilfe von Wohltätern hoffe ich jedoch bald wenigstens eine einigermaßen würdige Kirche errichten zu können.“

Das Wirkungsfeld dieses Missionars liegt an der Westküste der Insel Bougainville. Die Bewohner seien noch verhältnismässig wild, besonders in den Bergen. Das gelte auch von den Angehörigen des angrenzenden Kiriaka-Stammes, unter denen, nach den notwendigen Vorbereitungen, später eine weitere Station gegründet werden müsse.